

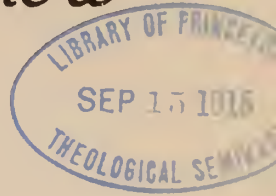


Division I

Section 7



The *Missionary Review* of the *World*



VOL. XXXVII. OLD SERIES

VOL. XXVII. NEW SERIES

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JANUARY TO DECEMBER, 1914

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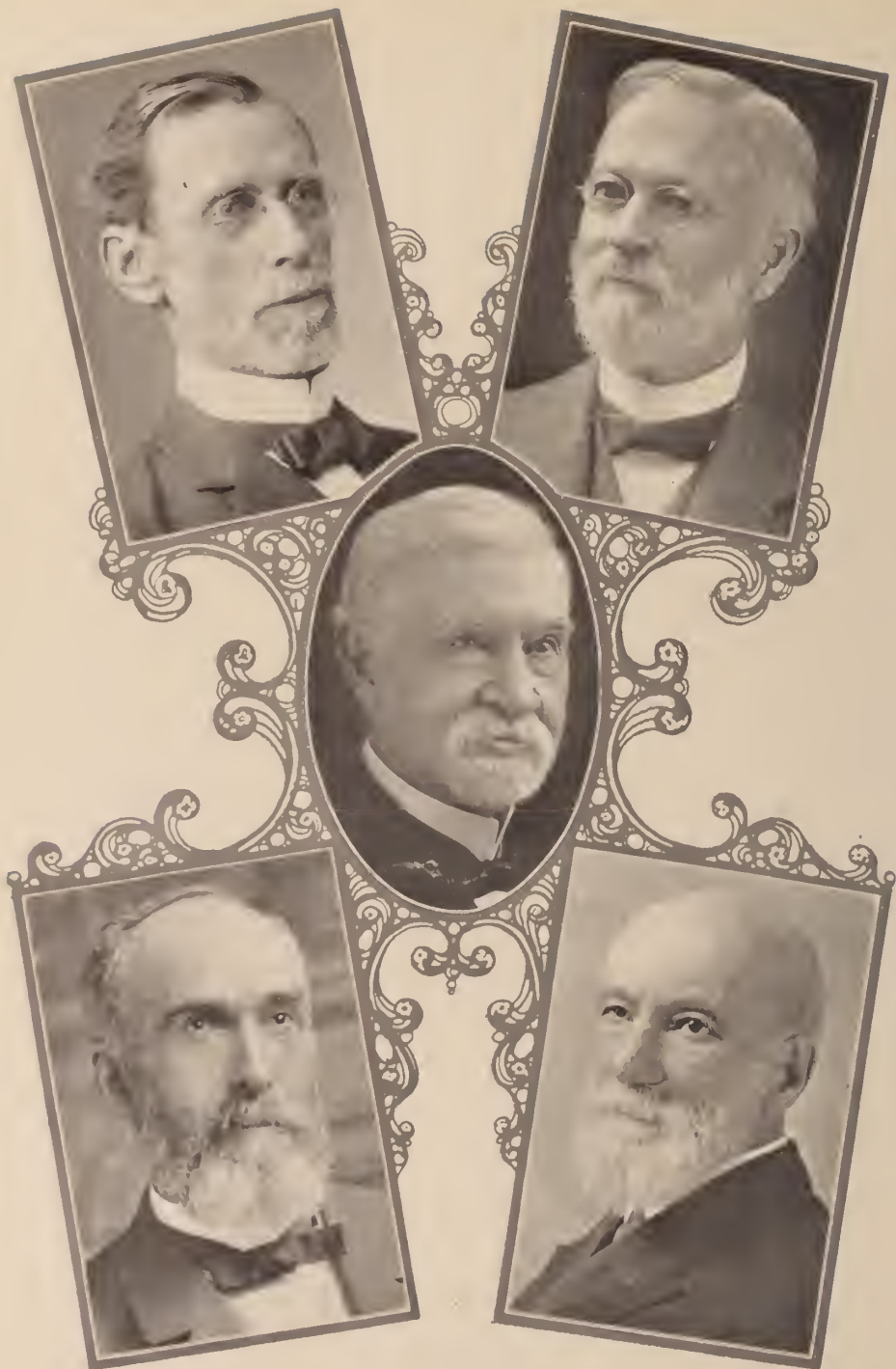
Clues to the Contents

THE MISSIONARY REVIEW OF THE WORLD, DECEMBER, 1914

SOME QUESTIONS ANSWERED IN THIS NUMBER

PREPARED BY MRS. F. M. GILBERT, BROOKLYN, N. Y.

1. Where did two fragments of a burned book lead to the founding of a church?
2. What "epidemic" in Toronto is causing concern to a Jewish paper?
3. On what ground did the Turkish judge award the Albanian watchman his wages?
4. How did the liquor dealer say he would vote on prohibition?
5. On what would depend the robbers' making good their thefts?
6. In Peking what new experience did many students have on Go-to-Church Sunday?
7. Where did the sound of a Buddhist gong mingle with Christian hymns?
8. How has a Tokyo University graduate surprised his friends?
9. What question did the Montreal Rabbi put to the Bishop?
10. If an Indian Christian puts his thumb-mark to the Hindu document, to what does he commit himself?
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12. In a Mexican capital city, for what are two Roman Catholic churches now used?
13. How did the modern woman in Cana of Galilee receive her guests?
14. When the Manchurian robbers had departed, what did the missionaries do?
15. What was the "bargain" displayed in the Mexican book-shop?
16. Turkish post-offices claim what right over all letters that pass through them?
17. For what old-established institution of the church is a new name being sought?
18. In what strange way did the sheikh propose to show his gratitude for the care given him in the hospital?
19. What reason did the Turkish judge give for having decided the case against the Englishman?
20. What declaration card was signed by the Turkish students?



HONORED VETERAN MISSIONARIES TO TURKEY

Rev. Charles C. Tracy, D.D., Marsovan, 1867—Rev. George F. Herrick, D.D., Constantinople, 1859

Rev. Joseph K. Greene, D.D., Constantinople, 1859

Rev. Henry T. Perry, Sivas, 1866—George C. Reynolds, M.D., Van, 1869

Five missionaries of the American Board of Commissioners for Foreign Missions who, with their wives, represent a total service of nearly five hundred years in Turkey

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MISSIONARY REVIEW OF THE WORLD

Vol. XXXVII, No. 12
Old Series

DECEMBER, 1914

Vol. XXVII, No. 12
New Series

II SIGNS OF THE TIMES II

A JEWISH "CONVERSION EPIDEMIC"

WHEN those who are opposed to Christ and His teachings become disturbed by the number of men and women who visit Christian missions, Christians have good reason to believe that their labors are not in vain. The article by Rev. S. B. Rohold, found on another page, is a clear and forceful presentation of the facts in regard to Jewish conversions. It is stimulating reading.

Another indication of Jewish uneasiness is found in the long article that appeared in the Toronto *Hebrew Journal* of July 23, 1914. This paper sought to explain why the number of "converts in Toronto are on the increase," and advised a movement to limit the operation of the missions. The chief objection of the *Hebrew Journal* to the missionary, Mr. Rohold, was not from personal reasons, but because of the success of his methods. The Christian Synagog includes a religious headquarters and home for Hebrews. There are more efforts made to reach the adults than the children, and the method adopted is to befriend the afflicted and preach

the Gospel, following the example of Jesus Christ, the Jewish Messiah."

The *Hebrew Journal* laments the fact that "the frequenters are not from one class. You can find there Jews with beards and without beards; Jews who tremble for the 'Fearful days,' and indifferent Jews. There are a great number of young men and women who were previously engrossed in Jewish national and progressive movements and also some who were not long ago strict 'Sabbath observers.' All become united in one congregation, who seek protection under the 'wings of the Messiah.'"

The *Journal* also complains that baptismal services are not so seldom as they used to be—nor are they only for individuals. "Almost every Sunday there are some thus baptized, and the influence of the missionary over them is enormous."

The reading-room attracts many immigrants and others, who are friendless and alone. These visitors are taught English, invited to entertainments, helped to secure a position, and given medicine and care in time of sickness.

The editors seek to preserve accuracy and to manifest the spirit of Christ in the pages of this REVIEW, but do not acknowledge responsibility for opinions expressed, nor for positions taken by contributors of signed articles in these pages.—EDITORS.

A still greater cause of complaint to the Jewish writer in the *Journal* is that these Hebrews are not satisfied with becoming Christians, but in turn go out among their people as missionaries. "Last Sunday," says the writer, "a certain man, Silverstein, was baptized, and this new Christian is so far given over to his faith that he is prepared to persuade his wife, and next week his wife and child will be pious Christians." The "Conversion Epidemic" is causing real disturbance to the Rabbis of Toronto, and now a similar mission is to be opened in Montreal, which will, we hope, have a similar effect on the Hebrews of that city.

JOHN R. MOTT IN EUROPE

THE outbreak of the world war necessitated a change in the plans of Dr. John R. Mott to spend the year in a tour of the countries bordering the Mediterranean Sea. The hostilities devastating Europe, and the threatened break in all united international Christian work, as represented by the Continuation Committee, the World Christian Student Federation, and other international movements, created a crisis. This has caused deep concern, and has brought many Christians to their knees in prayer that entire disruption might be prevented and wounds might be healed in the Body of Christ. On a most difficult and delicate, but a thoroughly Christ-like errand, Dr. Mott left America on September 29th. He not only visited the British Universities, counselled with the missionary leaders in England, but went to Paris and Berlin, that he might confer with Christians there face to face. His aim was to study means by

which the Christians of North America can best help safeguard the tremendously vital interests of the missionary societies in this time of unparalleled strain; to consider ways of promoting practical Christian ministries to the millions of soldiers under arms; to encourage and counsel the perplexed and troubled workers of the various European Christian Student Movements, so that they may meet the opportunity at the close of the war; and in every way to seek to preserve the bonds of international friendship which have been established in recent years.

Dr. Mott is now returning to America with the report that there is distinct evidence that the prayers of Christians have been answered in the prospering of this mission of peace and good-will among men. Who knows but that John R. Mott was brought to his position in the Kingdom of God for such a crisis as this?

TURKEY'S CRISIS

THE recent actions of the Ottoman Empire are of unusual interest to friends of Christian missions, even in the midst of the other stirring events in Europe. The first is the abrogation of the "Capitulations," or treaties granting to foreigners extra territorial rights in Turkey, and is fully dealt with on another page. In case the Turkish Government is ready to frame her laws in harmony with those of other nations and will guarantee equity in her courts of justice, there can be no valid objection to her wish to have full jurisdiction over foreigners in her territory. If, however, there is to be discrimination between Moslems

and Christians, or if the right of search and of arrest and imprisonment are to be abused, there is strong ground for objection on the part of other nations.

The entrance of Turkey upon the war, by the bombardment of Theodosia and Novorossysk, on October 29th, is a more serious move. It means union with Germany and Austria against the Allies. Whatever the outcome of the conflict, the missionary situation must be greatly affected, since Greece, Bulgaria, Rumania, and, possibly, Italy will be embroiled, and if Germany and Austria should win, then Turkey will undoubtedly demand a large increase of territory in Europe and, probably, in Africa. If, on the other hand, the Allies prevail, it seems inevitable that the Turk will be driven out of Europe, the Dardanelles will be opened to all nations, and the last strong Moslem power will be utterly destroyed. It seems probable, in such an event, that Turkey would be "carved up" between Great Britain, France, and Rumania—Asia Minor, Syria, and Arabia being involved in the redistribution of territory. This would not only affect the Moslem, but the Jew—whose further immigration into Palestine has recently been prohibited. When the Jews and the Holy Land become involved in this gigantic conflict, the signs of the "last days" mentioned in prophecy are apparently being fulfilled.

In the meantime the situation is extremely serious for British, French, and American missionaries and their properties. Even Turkish citizens have sent their families into the interior, and the British Ambassador at Constantinople has announced that he

can not be responsible for the protection of British citizens in Turkey. Robberies, murders, and general disturbances from outlands have increased, and open threats are made against foreigners and Christians. If war sets Turkey aflame there is a possibility of more uncontrolled and vicious lawlessness than in the days of the Boxer uprising in China. The thought and prayer of every Christian must turn to Almighty God—on Whom alone is based all hope of peace and safety. More than ever will Christians pray for the speedy return of Him "whose right it is to reign," that Jesus Christ, the Lord may put all things under His feet and rule with the scepter of love and righteousness.

THE OUTLOOK IN MEXICO

THE political thermometer in Mexico has continued to be extremely unsteady ever since General Huerta left the country. General Carranza and his former commander-in-chief, Villa, have found it difficult to reach any agreement by which a permanent basis of peace could be established. A conference between the various factions (Carranza, Villa, and Zapata) has been in session at Aguas Calientes, but armed force rather than intelligent principles seem to form the basis of the demands of the opposing parties. It is said that Villa sought to dominate the situation by the presence of eighteen thousand soldiers in the vicinity of the city. Villa and Carranza each demand that the other eliminate himself from control. General Eulalio Gutierrez has been chosen by the convention as Provisional President, but apparently the desired national leader has not

yet come to the front to unite this unfortunate and misguided people.

In the meantime the Protestant missionary societies are awaiting their opportunity to reenter the field on a better basis of cooperation and efficiency. During the successive revolutions, the missionary work has become disorganized, and with the American occupation of Vera Cruz the lives of the very missionaries became endangered. The Roman Catholic clergy even advocated a "Holy War" against Protestants. Consequently the work has been left in the hands of native Mexican ministers, and even these have been under suspicion because of their association with Americans. Some, to prove their patriotism, joined the revolutionary army, but others have faithfully remained at their posts to care for distracted congregations. During Huerta's regime an effort was made to exclude Protestant teachers from public schools, but, since the triumph of the revolution, the Protestants are given the preference, and all qualified Protestant teachers have positions.

The unprecedented crisis in Mexico is seen in the fact that while this is nominally a Roman Catholic country, many of its churches are closed, large numbers of priests have been expelled, and others are in hiding. In one state capital, one Catholic church has been taken for a Masonic temple and another for a Congregational hall. The alliance of the Roman Catholic clergy with the Huerta Government brought that Church into disfavor. Protestants have a peculiar opportunity to show themselves the friends of true liberty, education, and Godliness. The masses of the

people are in sympathy with the Constitutional cause, and with freedom from all domination of wealth or ecclesiasticism.

Other reports also come to indicate that this is a day of great missionary opportunity in Mexico. Rev. T. J. Molloy writes in the *Assembly Herald*: "As never before, the people are in a frame of mind to receive light, intellectual, moral, and spiritual. The revolution has done much to prepare the way for a new and far better government, and, best of all, has prepared the way for a far wider acceptance of the principles of Gospel Christianity. The question now is how to found, and how to maintain the new republic. The people have often been heard to say, 'We want a government as strong and helpful as that of the United States,' and to have such a thing they now realize that they must have similar educational and religious systems."

The United States is, practically, the only country that has been doing evangelical work in Mexico, and on this account also we are under particular religious responsibility.

There is already an awakening of religious interest in many places. The Mexican pastor of the Presbyterian Church in Monterey writes: "The Lord is opening wide the gate for Christianity in Mexico. Let us make use of our opportunities."

EFFORTS TO HELP THE AMERICAN INDIANS

THERE is still much to be accomplished before the American Indians can be left to shift for themselves and need be counted no longer as special wards of the American

Government. The Filipinos are still far from ready to become independent as self-educating, self-governing, self-protected peoples. These facts were clearly brought out by the speakers at the recent Mohonk Conference in the interests of "Dependent Peoples."

Other facts no less clearly demonstrated were the progress made by these races in strength, intelligence, and stability through the influences exerted upon them by missionaries and Government schools. The chief difficulties and external dangers come to-day from the unscrupulous white man and half-breeds, who exploit the Indians and seek to steal their land, and to the politicians who seek office not that they may serve a dependent people, but that they may fleece them. The situation is now acute in Oklahoma, which now has jurisdiction over its own Indians, and where the State politicians seem determined to use every means, legal and illegal, to rob the Indians of their valuable land. Against this plot, Miss Kate Barnard, the efficient Commissioner of Charities and Corrections of Oklahoma, has been fighting fearlessly. The platform adopted at Mohonk calls for more adequate and non-partisan protection of the Indians and their rights. In case Oklahoma fails to give adequate protection, it is recommended that the American Government resume full control.

Another danger comes from among the Indians themselves in the growing use of a harmful opiate, the Mexican mescal bean, privately and in their religious services. The conference strongly recommended that the importation and traffic in this drug be prohibited.

Another matter of vital importance is that laws relating to Indians be codified so that the legal status of the red man may be clearly defined in all States of the Union.

Following the Mohonk Conference, there was held in New York another meeting to discuss the religious phases of the Indian question. Here were emphasized the dangers to the spiritual progress from the "mescal religion," as it is called, from the use of tribal funds to support Roman Catholic schools, and from the native dances and other immoral customs.

A suggestion of practical value was that a permanent non-partisan commission be appointed, comprised of specialists, each of whom would be responsible for some special department of Indian affairs—legal, educational, sanitary, financial, and industrial.

UNITED STATES AND THE PHILIPPINES

BOTH the Republican and Democratic parties express the purpose of the American Government to give independence to the Filipinos when they are ready for it. The speakers at the Mohonk Conference generally held firmly to the conviction that they would not be ready for it for many years to come. This is due to the racial and linguistic differences, the lack of a sufficient number of educated leaders, and the inability of the islanders to defend themselves against other nations. Hon. Manuel L. Guezon, a Filipino, Resident Commissioner in Congress from the Philippines, forcefully argued that a definite promise should be made to his people that they would be given the privilege of deciding whether or not they wished such independence. If

they have no such vote they will never be satisfied.

The political changes in Washington, however honest those in power, are working injury to the Filipinos because civil service regulations are not sufficiently extended to all branches of the Government service. There is great need that tenure of office be dependent on efficiency and not on political affiliations.

It is conceded that the desire of the American people is to fit the Indians for self-support and citizenship, and the Filipino for self-government. As was expressed by the Mohonk Platform—Government officials, teachers in schools and teachers of religion should all work together to develop intelligence and moral strength to this end. The Jones Bill, which has passed the House of Representatives, and is under consideration in the Senate, promises independence and provides for increasing self-government in the islands.

Noteworthy achievements have been accomplished in the Philippines by missionary workers in educational development, in social service, in industrial training, in physical betterment, and in moral and spiritual improvement. The division of territory and the policy of comity and cooperation among the various Protestant societies has been productive of excellent results.

MOTION PICTURES AND MISSIONS

EVERY helpful invention or discovery should be enlisted in the service of the Kingdom of God. The devil should not be permitted to monopolize it. If these modern inventions are so widely used in the cause of evil and to interest men

in commerce, manufacture, science, education, and war, why not use them more in the cause of God?

The moving picture as a means of missionary education is quite new, but is soon to be put at the disposal of the public.

Gradually the cinematograph is being brought more into the missionary service. There are a few excellent missionary films in Great Britain, and others in Canada and United States, but most of them are unsatisfactory. Now there is increasingly a promise of better results.

Last April Mr. Charles A. Rowland, chairman of the Laymen's Movement of the Southern Presbyterian Church, Dr. J. P. McCallie, and Mr. Louis A. Holman, the assistant art editor of *Youth's Companion*, sailed for the far East, equipped with a first-class outfit for taking motion pictures of mission scenes. All phases of the work were recorded for the benefit of those at home. Hospital scenes, the great mission-schools in classroom work and in athletics, chapel scenes, street preaching, and itinerating were to be pictured on several miles of films. There were taken also views of heathenism and the need of Christian missions—the scenes that would most impress a visitor.

It is hoped that many of these missionary films will be rented by local motion picture theaters of America so as to give the public an opportunity to see the right sort of foreign mission pictures. Mr. Rowland and his associates believe that even those churches which are indifferent to missionary speakers will not turn away from moving pictures, and that these will be highly educational, as well as interesting.

Are Missions to Jews a Failure?

A STUDY OF OFFICIAL JUDAISM AND CHRISTIAN MISSIONS

REV. S. B. ROHOLD, F.R.S.G.S., TORONTO, CANADA

Superintendent of the Mission to the Jews and Pastor of the Christian Synagog of Toronto



THAT pathos and solemnity fill our soul, as we behold Israel with her tragic Day of Atonement; with her overburdened ritual of a fearful quest after peace with God—the whole nation making a super-human effort to appease the anger of Jehovah. At the same time we gaze upon over four hundred thousand of the race girded for war; for an internecine contest—as far as they are concerned. Jew is engaged in a mortal combat with Jew. Jewry is driven into mutual enmity imposed by the warring nationalities. Terrible events are adding a grim page to Israel's already tragic history.

Altho this pathetic panorama of Israel's condition is a living reality, and altho we appreciate Israel's bitter and helpless temporal condition, yet we believe that Israel's spiritual needs are the greater, by far, and vastly more important to the Church of God. We, therefore, lay aside other considerations and call the attention of the "watchmen upon the walls of Zion," to the attitude of official Judaism toward Christian Missions. Our minds should be clear on this important subject, in order that we may be guided to act in enlightened obedience to the will of our blest Lord, the Christ of God.

The Jewish Opposition

The past year was an especially hostile year. Not that its bitterness

had any vital effect on active Gospel work among the Jews, but rather the contrary. As far as visible results are concerned, it has been a year of reaping, full of blessing and encouragements. But Rabbinical opposition, in sheer desperation—which proves its weakness—was carried into the secular press, in the form of protests appearing simultaneously in different parts of the world—in London, England, New York, the Eastern and Western States and in Canada. We carefully gathered practically all these protests and correspondence on the subject, from Jew and Gentile, and they proved an interesting study. Of these protests the most important and most vigorous was that from the learned Rabbi Meldola de Sola of Montreal. He made a gloveless attack on the Lord Bishop of Montreal for his appeal on behalf of the local Mission to the Jews. The extended correspondence, in which other Jewish and Christian divines took part, appeared in the *Montreal Gazette*, and the arguments may be summed up in their own words:

1. "We do not want the Gospel."
2. "Why not send missionaries to the better class of Jews?"
3. "Jewish missions are a failure."

None of these objectors considered the spiritual significance of the Christian religion, nor do they appreciate the duty resting upon followers of Christ. Let us examine their contentions.

I. "Jews Do Not Want the Gospel"

Do any Rabbis imagine that the Church is deceiving itself? Christ Himself declared nineteen hundred years ago that the natural heart is hard and that the world loves darkness. The Church, obedient to the command of her Lord "to preach the Gospel to every creature," and "to the Jew first and also to the Gentile," can not be expected to neglect her imperative duty, simply because it is not appreciated by those for whom the good news is so especially designated. In fact, the Church exists, like her Master, not for herself, but for mankind. To expect Christian people to exclude the Jew from their missionary program to evangelize the whole world, is to expect the Church to undo herself.

The duty of the Christian is to proclaim peace through Christ, and we can not neglect our duty in relation to the Jews, especially when we consider the vital issue between Judaism and Christianity. We can not close our eyes to the peril of a complacent acquiescence to all the assaults against the Christ of God and Christianity by the modern and liberal Jewry. The claims of "liberality and charitableness," made by modern Jews, all go to the wind, when we look at their liturgy. They still preserve the intercessory prayer to Almighty God, "*that Minim*" i.e., sectarians, Christians, and especially converted Jews, "*should have no hope.*" To the Jew in general Christ is an impostor, at best, who claimed for himself the attributes of God. Renan, in his "*Vie de Jesus*," influenced modern Jews to assume an apparent friendly attitude toward Christianity, and he taught them to

claim Jesus as their own great teacher, as their own inheritance. This was a subtle attempt to destroy the doctrine of Christianity by leveling it down to the position of a mere ethical religion like Judaism. It is on this point of ethics that present-day Judaism, in its attitude toward Christianity, is like a combatant who draws close to his opponent, and then recoils in order to give him a more severe blow. Christians should not be misled when Jewish Rabbis and other non-Christian writers speak highly of the person of Jesus, while they strenuously deny His Messiahship and His deity.

In view of this, it would be a crime for the Christian Church at such a time to neglect the command of her Lord to preach the Gospel to the Jew. Such a neglect could have only one ending—the undoing of herself.

II. "Why Not Send the Missionaries to the Better Class?"

The implication is that the wealthy and highly educated classes are neglected by the missionary agencies. This is regarded as a proof of the inadequacy of Christian methods and the failure of the enterprise. If anyone's mind is thus befogged, we would suggest that they come out into the sunshine of fact, and their doubts will be dispelled. If the wealthy and highly educated have not accepted the Christian message the cause of failure is due to the prejudice of the individual and not to the inadequacy of the message. The situation is similar in the case of Gentiles.

Look at the plain facts. Here is a missionary who is absolutely satu-

rated with Gospel truth, an expert in dealing with individuals. What hope has he of gaining an entrance into the home of the Jewish barrister, stockbroker, the rich merchant, and the railroad magnate, with a view to winning them to Christ? In this class nationality is no factor. It is well known that the missionary who ventures on such enterprises is at once shown the door, or is dismissed with scant ceremony.

Rabbi de Sola, in one of his letters, evidently thought that he was scoring a point, when he put this direct question: "If Bishop Farthing considers conversion to Christianity essential for our salvation; if he really believes that an infinitely benevolent God will consign us to hell-fire unless we see eye to eye with him, how is it that he has never made an attempt to convert me and my fellow Rabbis? Are our souls of no value? Are we such hardened sinners that we are unworthy of redemption?"

Spiritual short-sightedness, and the old spirit of arrogance, prompt such a question. The duty of the missionary is to enlighten those who are in darkness, and to bring the message to those who have no opportunity of knowing it. The learned Rabbi, and the aristocratic Jew, by their training, and by their extensive social relations, by their membership and admission into all kinds of literary functions, come in contact daily with Christianity. All these splendid opportunities are denied to their poorer brethren. Their horizon is so much wider and should be clearer. The poor Jew is restricted to the members of his own class and race. His education, at its best, was in a Jewish school, in an obscure town in

dark Russia, which has hardly led him beyond the Old Testament, restricted to the interpretations of the Rabbis in the light of the Talmud, and even that from a limited viewpoint. The cultured Jew had all the great problems and questions of life brought before him during his school-days spent in a Christian college. He has access to all the latest books, he has the languages to read the New Testament, and faculties to understand it. In addition to this, the well-to-do and educated Jew may nearly always feel at liberty to go to any evangelical Christian minister to discuss his doubts or difficulties. All this, almost without exception, is denied to the poorer and uneducated Jew.

If the Christian missions do nothing for the cultured Jews, any blame rests with the Jews themselves. But we believe that it is a fallacy to say that the educated Jew is not reached with the Gospel. We will prove from their own writers that the educated classes are in some cases even more susceptible to the truth than are their less favored brethren. The missionary in general who possesses the true love for Christ, and compassion for winning men to Him, is only too happy to meet with such, and so help them to a better understanding of salvation, and a closer relationship with Christ. As long as everything goes well with a man, however, he is usually sufficient unto himself, and he will not seek after God. On the other hand, there are thousands of Jews who struggle with the misery within and without, and to whom the quest after God is a living reality. For these the Christian missionary has a living message which, indeed,

suits all men, but which is most welcomed by them. God opens their hearts—they bring with them their need, a longing for deliverance, for comfort and true freedom, and Christ enters in and makes them free.

III. "Jewish Missions a Failure"

This accusation is usually accompanied by a threefold charge: (a) "It costs \$5,000 to convert a Jew."

(b) "Jewish converts belong to the lowest strata of society."

(c) "Bad Jews become worse Christians."

These charges are so persistently repeated that men have come to believe that there is some truth in them. It is, therefore, amazing to find that all these assertions are effectively contradicted by their own Jewish leaders. The minds of the accusers are so befogged by the bitterness of their onslaught that they never even halt to consider their own contradictory statements.

Let us look into these accusations and see what are the facts. It is rather late in the day to insinuate that Jews who become Christians, do so from interested motives. The old theory that it cost \$5,000 to convert a Jew has long ago been exploded by Jewish authorities themselves in their estimate of the number of converts. But, suppose that a Jewish Mission has existed for a year, and has cost \$5,000, and only one Jew has been converted, dare we even ask: "Is this result commensurate with the labor and cost?" Shall we compare \$5,000, or more, with the value of one human soul, formed in the image of God, and capable of union and communion with Him?

But look at the facts. While the

Rabbis are so anxiously lamenting "the waste of good Christian money," one of their eminent leaders, Professor G. Deutsch, the great authority on Jewish history and a bitter opponent of all Jewish missionary efforts, tells us in the *American Israelite* of March 10th:

"The total number of apostasies from Judaism in Vienna during the year 1909 was 616, and the number of desertions for the last ten years has remained stationary. In a community that numbers about 180,000 souls, this proportion of apostasies is not considered very great, altho it is by no means insignificant. The former pretext that in this number there are included many outsiders who come to Vienna for the sake of conversion, in order to avoid notoriety at home, will not hold good any more, since the names of the apostates are published by the Jewish press. One would think that it might be rather the reverse. The lists show that losses are found at both ends—among the most prominent and among the lowest strata of society. We find laborers and seamstresses by the side of lawyers and actresses and the representatives of high finance."

The *Jewish Chronicle* of London, England, the most prominent of Jewish papers, and which never loses an opportunity to attack Jewish Missions, forgot itself and published the following remarkable statement:

"Dr. Balu has examined the records of the Berlin Jewish community for information concerning Jewish apostasy. From this information it is possible to deduce a clear idea of the secession movement throughout the whole of Germany. . . . In the period of 1873 to 1906, 1,874 persons (1,395 males and 479 females) in Berlin seceded from Judaism. . . . Besides the moral damage which the Jewish community sustains by

these conversions it also suffers considerable material loss, through diminution of its tax-paying members. The seceders, as a rule, belong to the well-to-do classes, and pay high contributions. The annual loss to the Jewish community through the secession period, 1887 to 1906, was about 80,000 marks."

From these statements one can appreciate the material loss to the synagog and the alarm of the Rabbis, but where does the lament for "good Christian money" come in?

Look a little closer and see the inconsistency of their baseless imputations. The *Jewish Year Book*, published in London, edited by Rabbi Isidor Harris, M.A., and used by all Rabbis, mentions the names of 500 Jewish celebrities, among whom are included 85 Jewish converts to Christianity. Shall we say that these great, famous men—financiers, astronomers, scholars in Sanskrit, in Greek and Roman classics, in modern languages and literature, as well as in Arabic, Chaldaic, Syriac and Hebrew, historians, poets, mathematicians, jurists, architects, explorers, musicians, actors, critics, journalists and writers of all kinds—are hypocrites? If so, why does the editor of the orthodox *Jewish Year Book* claim them as distinguished Jews? The Jewish synagog could not afford to brush aside, as of no account, a body of men which embraces persons like the three Herschels, the eminent astronomers; Jacobi, the mathematician; Sir F. C. Palgrave, the traveler and historian; I. Ricardo, the economist; F. Ganz, the jurist; Professor F. Jaffe, the historian; Mendelsohn, Sir Julius Benedict and Sir M. Costa, the musicians; Sir Moses Salvador, H. Vamberg, the Halevys; not to mention

Dr. Neander, the great Church historian; Dr. Alexander, first Anglican Bishop in Jerusalem; or saints like Dr. Saphir, Dr. Edersheim, Dr. Joseph Wolf, Bishop Hellmuth, or Bishop Schereschewsky.

The protesting Rabbis, in the bitterness of their attack, shut their eyes to reason and truth, and would have us believe that these men were lazy fools or hypocrites and sold their souls for what they could get, and were a burden to the Church. To our shame and sorrow we find that some Gentile Christians have been led so far astray as to join in this awful calumny. On the contrary, these men have not only helped to add luster to the church, but by their lives, works and writings, have molded the lives and characters of thousands within the Christian Church. These are the men of whom the Jewish people may honorably be proud, for they are the men of Israel, who having caught the true vision of God as revealed in Christ, have followed Him to the very Garden of Gethsemane, losing all, forsaken and hated by their dearest and best; yet they came out more than conquerors, rejoicing in their Lord and a credit to their race.

Some Damaging Evidence

Perhaps the most damaging evidence of all against the unworthy assertions of the enemies of missions to Jews has come to light through dissension among their eminent leaders. The Chief Rabbi of London delivered a remarkable address on Sabbath, April 25, 1914, on the subject, "Does Reform Lead to Apostasy?" In making his bitter attack on Reform Judaism, he stated: "No

wonder that a number of such 'Rabbis' have, in the course of one generation, publicly renounced Judaism, or gone over to Christianity—an unheard of thing in all the preceding thirty-three centuries of our chequered history." After mentioning names of certain leaders who have renounced Judaism, he concludes: "To deal fully with apostacies among I. M. Wise's (Principal and founder of the Reformed Jewish College, Cincinnati) friends and pupils would require a monograph." This, of course, awoke the indignation of Professor Dr. Gotthard Deutsch, who made a most powerful onslaught on the Chief Rabbi in the *Jewish Chronicle*, of June 26, 1914, and in his retaliation he gave a wonderful list of orthodox Rabbis, and particularly sons of these Rabbis—among whom he mentions the offspring of one of his predecessors in the office of Chief Rabbi of Britain—who have renounced Judaism in favor of Protestant Christianity. The knowledge of Dr. Deutsch on the subject is simply marvelous. The only regret is that his article is so extended that we can not quote it in full. It would be helpful to have it reprinted on some future occasion. Dr. Deutsch has, unconsciously, done eminent service to Christianity by giving this list of converts which we never had before. He also provoked Professor Daiches to champion the cause of orthodox Judaism, and in his defense he gave us a list of the Reformed Rabbis and their offspring who have renounced Judaism for Christianity.

Thus, by the dissension of these champions of Judaism, we have received new light on the subject, and damaging evidence to all their base-

less charges. We marvel that the Jewish leaders can still persist in their false contentions.

The result of this correspondence may be well summed up by the query put by Mr. Louis Kletz, in the *Jewish Chronicle* of July 3, 1914.

"The controversy between the Chief Rabbi and Dr. Gotthard Deutsch, while interesting from an academic point of view, is unsatisfying in the sense that it does not seem to lead anywhere in particular. Dr. Hertz condemns 'Reform' as a natural road to apostasy, and, in proof of his contention, cites the case of certain Reform Rabbis who have been converted to Christianity. Thereupon Dr. Deutsch comes along with a series of facts and figures which tend to show that, in so far as it affects Rabbis, apostasy is just as frequent in orthodox Jewry, until the man in the street is left to wonder whether Rabbis are not especially susceptible to the allurements of conversion."

On our part, we are bound to say that in our experience, no one is more susceptible to Christianity than the Rabbis, if only we could bring them seriously to consider the claims of Christ.

The bitterness and inconsistency of the *Jewish Chronicle* has no bounds. A few months ago this paper of official Judaism published a full-page photograph of the Right Honorable Rufus Isaacs, who was promoted to the office of Lord Chief Justice of Great Britain—the highest office in the power of the Crown, and was also raised to the peerage. In full ecstasy of glorification, they told of the deeds of this heroic Jew, and pointed out how one could be such a loyal Jew and yet receive the highest honor of state. But in the *Jewish Chronicle* of October 2, 1914,

we read of an extraordinary event. The Hon. Gerald Isaacs, the son and heir of this very Lord Chief Justice married the daughter of another well-known Jew, Sir Alfred Mond, Baronet, P.C., M.P., and both accepted Protestant Christianity, and were married at the Holy Trinity Church, London. Of course, the *Jewish Chronicle* made a bitter attack on both these children of Israel. We venture to ask the *Jewish Chronicle*, or any of the Jewish leaders—"Why not stamp this couple as 'bad Jews becoming worse Christians'?"

The same *Jewish Chronicle* of January 2, 1914, in congratulating the Right Honorable Lord Burnham, the chief proprietor of the *Daily Telegraph*, upon the attainment of his eightieth birthday, after fully eulogizing the greatness of this remarkable man, comments thus on his conversion to the Christian faith:

"As a newspaper, the *Jewish Chronicle* offers fraternal greetings to Lord Burnham. As a Jewish newspaper it can not forget that his Lordship found himself unable to remain in the community in which his family was cradled. This is a recollection—and we say it frankly—which is a regrettable one, for we do not produce so many men and women of commanding caliber that we can afford to lose one so distinguished as Lord Burnham."

Evidently Lord Burnham does not come under the category of a "bad Jew becoming a worse Christian."

There is one more important line of evidence that proves rather refreshing, seeing that we find modern Jewry has at last produced some who dare to speak honestly on this very subject. It was a pleasant surprize to find that the eminent representative of official Zionism, Dr. Arthur

Ruppin of Palestine, ventured to publish a remarkable book entitled "The Jews of To-day." For frankness he is a new "asset" in modern Jewry. He flatly contradicts the popular singsong that Christianity has failed to reach the Jews and after an analysis of Jewish baptisms in different countries throughout the world, he speaks thus of missionary estimates of adult baptisms:

"It is quite conceivable that in his approximate calculation of 204,500 Jewish baptisms in the 19th century, he not only does not exceed the actual number, but may, perhaps, fall slightly short of it. It must be noticed that this figure included neither Jewish converts to dissenting creeds, nor baptisms of children of mixed marriages. . . . *The estimate of 10,000 Jews being baptized every year falls far short from actual fact.*"

Dr. Ruppin's unconscious testimony that the ascendancy of Christianity has superseded Judaism, should make every Jew pause awhile. Let the Christian also take note of his remarkable statement:

"In the first centuries before and after Christ, Judaism was, indeed, a great attractive force with the heathen, and there was a very considerable number of Jewish proselytes. But this spread of Jewish faith ceased almost entirely at the end of the first century, A.D. Paul's propaganda, and the growing strength of Christianity, *took the wind out of its sails.* . . . From that time onward the Jewish mission was rejected in favor of Christianity."

Furthermore, he unconsciously gives an effective reply to the two familiar Rabbinical accusations against the Christian Church, *viz.*, 1st, "That converts are only of the poorest and lowest strata of society." 2nd.

"That the Church is afraid to go to the rich and the educated."

He divides the Jewish community into four classes. The fourth he classifies as the best and noblest, and says: "In the fourth class, which includes rich Jews of the capitals and Jews of university training, baptism, for the children at least, has almost become the rule."

As to the second accusation, he says that for the cultured, rich and educated, there is no need for a missionary—they themselves drift into Christianity, as the result of coming in contact with Christian influence, education and environment. But the strongest influence toward Christianity is intermarriage. If a Jew is baptized a Christian in the ordinary way he is ostracized, but when one marries outside the faith he is naturally looked upon with complacency. Dr. Ruppin concludes his arguments with the following declaration:

"The economical progress of the Jews, and the growing culture of their surroundings, make it clear that the answer must be that an increase in baptisms is all that can be expected."

In the face of all these evidences from their own sources we ask: Are Missions to the Jews really a failure?

There is a remarkable answer given in the *Jewish World* of September 13, 1913, to the query, "Why do Jews hate those who have accepted Christianity?" *viz.*, "The answer is to be found in the zeal that those men so often display against the rock from which they were hewn." The converted Jews are zealous to win their brethren to Christ.

The whole condition of the Jewry is lamentable, and we can not do

better than quote from the orthodox Jewish Year Book, the '*He Atid*,' which in reviewing the Jewish condition, cries out in agonizing language:

"Despair has overtaken us, for we no more believe in a purpose, neither in that which the former simple faith had invented, nor in that recently invented by the exilic Judaism. We no longer see any meaning in our miserable existence. Where is the way, and where the way out, and where is salvation? . . . Neither Zionism, nor the indifferent national aspirations satisfy our souls, which thirst after a new spiritual and moral life."

The Outlook

Those of us who are standing upon the walls of Zion and are watching Israel's peculiar condition, do not despair in the least. There has never been a time in their history when the Jews have been more honestly endeavoring to find the truth and learn about Jesus Christ, than at the present. There has never been a time when the Jews have so entirely overcome all fear of the Rabbis and leaders, and so openly attend missions as to-day. As soon as they are convinced they take a definite stand. This has been the experience of the missionaries in the different parts of the world. All feel that a point of contact has been established between the Jews and Christianity which no Rabbinical anathemas can possibly destroy. The year 1914 must be recognized by all laborers among Israel as a year of progress and fruitage. There are extraordinary opportunities before the Church of Christ. The whole situation is so momentous, so crucial, that the Church can not afford to halt or to hesitate for a moment.

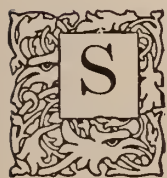


THE STREET OF THE TOWER OF DAVID IN JERUSALEM

The Conquest of the Holy Land

BY A. EDWARD KELSEY, RAM ALLAH, PALESTINE

Missionary of the American Friends



SEVEN crusades in medieval history, covering a period of one hundred and ninety-five years, cost Europe the flower of her knight-hood and hundreds of thousands of soldiers. Nine hundred years have

passed since Peter the Hermit preached the first crusade. The so-called Holy Sepulcher in Jerusalem, altho nominally in possession of Christians, is guarded by Moslem soldiers. Here and there throughout the land ruins of noble Christian edifices tell of the occupation of this

land by the knights of the cross. As far as direct results are concerned, the work of those who came with sword and spear to rescue the tomb of the Prince of Peace has long since passed away.

The modern crusade in the Holy Land began about 1835 with the primary object of winning the Moslems to faith in Jesus Christ. In the words of Paul, these modern knights have come, "Seeking not yours but you," and their weapons have been the skill of the physician, the schools and the open Bible in the Arabic, the language of the people. English, Americans, Scotch, Germans and Swedes have had a share in restoring the Gospel to the land of its nativity.

To understand the situation in Palestine one must remember that Mohammedans, Jews and Christians (Greek Orthodox) are all indigenous to the land. Most of the villages are entirely Moslem and all of the cities have a large proportion of this faith. Within twenty-five years nearly all the Jews in the land were in Safed, Tiberias, Jerusalem, Jaffa and Hebron. In the last quarter century there has been a great influx of Hebrews into Jerusalem, and thirty-four agricultural communities have been founded in the most fertile parts of the land. Many people point to this return of the Jews from all parts of the world as a fulfillment of prophecy and confidently look for a great turning to the Lord on the part of the seed of Abraham.

Every city has a considerable Greek Orthodox population and some of the largest villages are almost entirely of this faith. These Christians are

the descendants of those who at the time of the Mohammedan conquest refused to accept the faith of their conquerors. The Christians as a class are more thrifty than their Moslem neighbors and their villages are in marked contrast to others. This mixed population, with differing and antagonistic faiths, makes Palestine one of the most difficult mission fields of the world. The fanaticism of the dominant Moslem population, the hatred of the persecuted Jews, and the suspicion and ignorance of the Greek Orthodox are all stumbling-blocks to the progress of Protestant missions.

The followers of Mohammed laughed to scorn the early Christian missionaries in their efforts to present the claims of Christ to the Moslems. They pointed to their "Christian" neighbors, among whom there was hardly a semblance of true Christianity, and said, "They are Christians." In the cities, schools for boys were maintained by them, but the great mass of men and all their women were ignorant, dishonest and a disgrace to their so-called Christianity. It was very evident that before the Moslems would even consider the claims of Christianity they must see Christians whom they could respect for their honesty, intelligence and consecration. Consequently, through their medical, educational and evangelistic agencies, for seventy-five years the missionaries have been battering down the walls of prejudice erected by an inert Christianity. Much of the initial work of the different societies was evangelistic in character but eventually they all found that permanent headway could be made only by first placing the

emphasis upon medical and educational work.

The first schools that were opened were attended entirely by boys from Greek Orthodox families, and several decades passed before applications came for Moslem boys. Now in all the boarding-schools of the country will be found children from Mohammedan homes. These children, as a rule, are required to pursue the regular courses including Bible study and attend the meetings for worship with the Christian children.

As early as 1821 Fisk and Parsons of the American Board visited Jerusalem and distributed tracts and Scriptures with the expectation of opening work in the Holy City. A priest of the Greek Orthodox Church confest to Fisk that of the hundred priests and monks in Jerusalem at that time there was not a preacher among them. The American Board having settled upon Beirut in Syria as its field of operations, the first permanent missionary work may be said to have been begun by the consecration of Rev. Samuel Gobat as Bishop of Jerusalem in 1846. Previous to his appointment he had had twenty years experience as a missionary in Abyssinia and Malta, and he came to his work with wide experience and great consecration.

The Work of the British

About the time of the appointment of Bishop Gobat the London Society for the Promotion of Christianity among the Jews began work in Jerusalem, and his invitation to the Church Missionary Society of England opened a station in Jerusalem and another in Nazareth in 1851. The work of the latter society is by far the most

expansive in the Holy Land. It has hospitals in Gaza, Jaffa, Nablus (the ancient Shechem), and Salt, in Gilead beyond Jordan. Bishop Gobat founded on Mount Zion a school for boys that has educated hundreds of Syrian boys. The English College of this society furnishes a higher education for the youth of the land. For this institution a beautiful site has recently been acquired on Mount Scopus, just north of Jerusalem, and here it is hoped may be erected an institution that will do for Palestine what the Syrian Protestant College at Beirut is doing for Syria. The girls' orphanage at Nazareth and the boarding-school at Bethlehem (until 1899 under the care of the Female Education Society), are providing advanced educational privileges for the girls of the land. Over forty C.M.S. day-schools scattered throughout the country, and perhaps an equal number carried on by other societies at work in the land, are providing both girls and boys with the rudiments of an education.

Eight or nine churches are cared for by the native pastors of this society, and pastoral and evangelistic work are prosecuted by the native and foreign workers.

The London Jews' Society maintains excellent hospitals in Jerusalem and Safed, and has work in Damascus and Jaffa. Academic and industrial education is offered to young proselytes and many young people have been baptized. The work for adult Jews has been extensive but has been largely fruitless except in breaking down prejudice. Some of the most valuable work of the society has been done by converts, who have given their lives in whole-hearted

devotion to the work of the Master.

The Bishop of the Church of England has a fine block of buildings which includes a cathedral, hospital, and schools for boys and girls. There is also a branch of this work at Haifa at the foot of Mount Carmel.

The Mildmay Mission of London for a number of years maintained a village mission with several ladies in charge. The work is now continued as a work of faith and much good has been done by these women who have endured great privation for the sake of the gospel. Their house was robbed some time ago by notorious outlaws and complaint was made to the sheik of the village. He succeeded in restoring a part of their property and promised to re-imburse them in full as soon as the robbers could rob someone else.

The Edinburgh Medical Mission has one of the finest hospitals in the country at Damascus, and is also doing excellent work of this kind in Nazareth, where the work has been greatly hindered by the confiscation by the government of the first property of the society. A hospital is greatly needed in the town of Christ's boyhood days, and Christian people the world over should see that this society has the needed funds.

The United Free Church of Scotland Mission to the Jews has work in Hebron, Tiberias and Safed. There are hospitals in the two former cities and schools also in the two latter. Altho the work is primarily for Jews, many others have been ministered to in both of the hospitals. Dr. Torrance has been in charge at Tiberias for over twenty years, and is widely known for his skill among the people on both sides of the Sea

of Galilee. A certain sheik from the Hauran had been restored to health in the Tiberias hospital, and to show his gratitude he told the doctor that when he returned home he would organize a raid upon a Christian village, drive off the cattle, and bring a cow to the doctor.

The Work of the Germans

One of the most interesting institutions in Jerusalem is the Syrian Orphanage, a Protestant industrial institution which for sixty-four years has been training orphan boys for lives of usefulness. Carpentry, joinery, printing, tailoring, shoe-making, blacksmithing and brick-making are among the trades taught, and some of the best mechanics of the country are graduates of this school. It was founded by Pastor Schneller, and at his death the work was ably taken up by his son under whom it has much enlarged. Over two hundred boys are enrolled annually and these are kept until they are eighteen, when they are supposed to be self-supporting. Many of the boys are confirmed in the German Lutheran Church. A few years ago a school for the blind was started, which receives both boys and girls. These children are taught, basket-weaving, chair- and brush-making. No one who visits Jerusalem should fail to see this hive of industry.

Sister Charlotta's school, founded in 1854, was the first boarding-school for girls in the country. This good sister was also instrumental in bringing the Kaiserwerth Sisters to Jerusalem, an order of German deaconesses that has founded one of the finest hospitals in the city. The Germans have also day-schools for

boys and native churches in Jerusalem, Bethlehem and Beitjalla.

A Swedish society has been doing medical work for a number of years in Bethlehem, where a hospital has been dedicated during the past year.

America's Share in the Work

No country is doing so much for the evangelization of the Ottoman Empire as America, but her work is

laboring villages for twenty years, when a boarding-school for the higher education of girls was opened. The change of sentiment in this land toward female education has been very marked in the twenty-five years of the history of this school. In 1889 it was with great difficulty that fifteen girls could be secured for the opening of the work, altho the mission offered to clothe, feed and educate



AMERICAN CHURCH OF THE CHRISTIAN AND MISSIONARY ALLIANCE IN JERUSALEM

largely confined to the northern and western parts of the country. After the transient work of the American Board there was no permanent mission conducted by Americans until 1870. About that time the Friends of New England became interested in the neglected women and girls of the Holy Land and opened work at Ram Allah, a Christian village ten miles north of Jerusalem. Day schools for girls and medical work were maintained in this and neigh-

the girls free of charge. The prevailing sentiment of that day was expressed by a father who, when appealed to in reference to sending his little daughter to the school, pointed to a cow on the hillside, and said: "You might just as well try to educate a cow as a woman. She hasn't any brains; she can't learn." Girls from this and similar schools are now found in all parts of the country, in Egypt, the Sudan and America. Wives, mothers, teachers and Bible-

women have received their education and the reputation of the school is countrywide. The building has been enlarged twice and now accommodates fifty, while many others have to be refused. Parents now gladly clothe the girls, and many of them pay \$40 a year, which about covers their board. The willingness of the parents to make sacrifices for the education of their daughters is one of the most encouraging signs in their change of attitude toward the education of women.

A few years ago as I was passing through Cana of Galilee with a fellow missionary, we made an unexpected call on one of the girls who had attended the Ram Allah school some years before. We were greeted at the door by the young woman herself. She was neatly drest, her hair was carefully combed, and she ushered us into a room that was immaculately clean. When she went to prepare the customary coffee my companion turned to me and remarked, "If your mission had never done anything else than to make possible a single home like this in this poor land it would have done a great work."

A similar work for boys was started by the Friends some fifteen years ago. A tract of fifteen acres near the village has been bought and one of the finest structures for educational purposes has been erected at a cost of thirty thousand dollars. This building is now ready for dedication and, upon this Judean hill-top which overlooks Moab, the Mount of Olives, Jerusalem, Mizpah, and the Mediterranean, we hope to educate hundreds of Syrian youths for a strong Christian manhood to be leaders among their own people.

The Christian and Missionary Alliance of New York opened work in Jerusalem in 1890. A boarding-school for girls was opened soon after in Jaffa, but after a few years was moved to Jerusalem. In 1906 a similar work for boys was started. Both of these schools have grown as fast as their rather cramped accommodations would allow and have taken their places among the Christian educational institutions of the land. In connection with the boys school opportunity is given for special training for Christian workers, and plans have been prepared for the development of a Bible training-school for those who feel called to devote themselves to Christian work. This society was the first to open work in Hebron and now property has been acquired and work opened in Beer Sheba. From these two out-stations the workers do itinerating work among most of the villages of southern Palestine. When the last-named station was opened it could be said that the gospel was being preached from Dan to Beer Sheba.

One of the most interesting developments in connection with this work has been the construction of a fine American church and mission-house in Jerusalem. Until this was built there was no church in Jerusalem where ministers of non-Episcopal churches were invited to speak. On Easter Sunday, 1913, this American church was dedicated, and ministers from many denominations from all parts of the world have preached the "unsearchable riches of Christ" in the city where He was once crucified. The building is a very neat stone structure, modest but tasteful, having a seating capacity of four

hundred. During tourist season the many Americans who flock to this church are assured of a warm welcome and a wholesome hour of worship.

Other Agencies

The Moravians maintain a hospital for the lepers in Jerusalem and minister in a most practical way to these outcasts upon whom Christ had compassion.

wasted the funds that should have been used in forwarding the Lord's work. There is so much sentiment connected with the Holy Land that Christian people in their giving should be careful that funds contributed go through some regularly organized board or society.

It is evident that the agencies at work for the redemption of the Holy Land are not few considering its



THE AMERICAN FRIENDS' BOYS' SCHOOL AT RAM ALLAH, DEDICATED, 1914

The work of Miss Ford in Safed and the villages of the Hauran is supported by the Bible classes of Dr. D. M. Stearns, of Philadelphia. They also maintain the School for the Blind in Jerusalem, conducted by Miss Lovell.

Unfortunately, independent workers come to Jerusalem, stay for a short time, and then go on leaving no permanent results of their labors; and oftentimes they have worse than

small area. If we were to judge of the results by the number of Protestant communicants we must admit that they are meager considering the effort put forth. The indirect results of the work, however, appear on every hand. New life has been infused into the Greek Orthodox Church. For some years now it has been establishing schools for both boys and girls wherever it has a church. While these are not up to

the standard of mission schools, still many of their teachers have been educated by the missionaries, and the Bible is taught as it is in mission schools. Many of our graduates become earnest Christians, but because of home ties continue in that church. These are sure to become a leavening influence in this church that a century ago was all but lifeless. While the Roman Catholics and Greek Orthodox have been quarreling about holy places and have been building costly and often useless edifices, the Protestant missionaries have been playing the part of the good Samaritan to the poor people of the land who have fallen among ecclesiastical and political thieves.

Word has just come from Constantinople to tell us of the withdrawal of all concessions to foreigners. This is a serious blow to missionary institutions throughout the land. From the beginning the government has done all it could to obstruct the work of Christian missionaries. What few privileges have been enjoyed have been extracted from Turkey by the powerful nations

of Europe. Now while they are engaged in a fratricidal war Turkey deems it an opportune time to strike a blow at the institutions that for nearly a century have been laboring for her oppressed populations.

A money panic followed the outbreaking of hostilities in Europe and it is impossible to cash London or Paris drafts. Funds have been unobtainable, work has all but ceased and many missionaries have been compelled to return home. Very few of the schools of the land were able to open this fall, and it is feared that little can be done until peace is declared. While the work of carnage continues in Europe the messengers of the Prince of Peace are greatly hindered in their work of faith and labors of love. Privileges long enjoyed are withdrawn by a hostile government.

There is, however, a general belief that a new day is about to dawn and that the harvest of many years of seed-sowing will soon be ready for the garner.

"Pray for the peace of Jerusalem.
They shall prosper who love thee."

A CHANGE OF VIEW

"The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast," was what the British East India Company said at the *beginning* of the nineteenth century.

"In my judgment Christian missionaries have done more lasting good to the people of India than all other agencies combined," was what the English Lieutenant-Governor of Bengal said at the *close* of the nineteenth century.

The Missionary Survey.

What About the Turkish Capitulations and Missions?*

BY REV. GEORGE R. MONTGOMERY, NEW YORK



THE American visitor to Turkey has been face to face with so many interesting things that the presence of foreign

post-offices and of foreign courts of law has seemed to him a negligible element among the peculiar conditions encountered. Even if he should have happened to visit the English Consulate and found there an English tribunal, with the judge in his wig and the barristers in theirs, these things have seemed much less outlandish than the turbaned Turks and the red-fezed officials elsewhere.

The tourist might have a commission from some stamp collector to buy at the English post-office two-penny postage stamps surcharged one piaster, or at the French post-office 10 centime postage stamps surcharged 20 paras, but such postal arrangements have probably seemed less curious than that there should be in addition to foreign postal services any native service at all.

An American consul appointed to Constantinople is usually surprized and dismayed to discover that he is also a judge, with a jail at his command, and with an American marshal to make his arrests.

Americans who reside in Turkey, however, find in the foreign post-offices, in the foreign courts, and in the other provisions resulting from

the so-called "Capitulations," the most significant factors in their residence. These capitulations have been, for all foreign residents in Turkey, a guaranty to exemption from the misrule to which the rest of the inhabitants are often subject. The danger to our missionary work lies not so much in the character of the Turkish laws as in the administration of them.

These same Capitulations have been used by the "Six Powers" as a basis for exercising a sort of protectorate over the Christian races in the realm of the dominant Mahommedan government.

Now the Ottoman diplomats have taken the opportunity, when five of the six great European powers are at war, to declare Turkey no longer bound by the terms of the Capitulations and the declaration promises to have wide-reaching results. It affects every country which has treaties with Turkey, because under the "most favored nation" clause, the rights and privileges accorded to the six great powers are shared in by America and all other countries. The declaration thus affects all foreigners who have interests of any sort in Turkey. It affects the Christian races who are subjects of the native government, and especially those foreigners whose work requires their residence on Turkish soil.

The recent repudiation by Turkey

*The word "Capitulations" signifies treaties, with conditions given under small headings.

of these Capitulations does not by any means settle the matter, for there has been acquiescence by no nation (unless it be Germany) in this repudiation, nor is there likely to be. When the present stress is over, the issues will be up again for discussion. Altho there may be modifications and rearrangements, there is no probability that the European powers or any other power will be willing to surrender safeguards to personal, financial, and religious liberty.

In the meanwhile it will be well for the American people to inform themselves as to the questions involved in the abrogation of these treaties, both because of our interest in the American interests there, and also because of the position which the United States is coming to hold in the eyes of the world as an impartial arbiter in the disputes of nations. More than any other country, the United States has in its official dealings with Turkey tried to respect the independent sovereignty of the Ottoman Government, and at times the Department of State at Washington has taken positions with respect to the rights of American citizens in Turkey quite at variance with the practise of other countries.

Non-intervention in the internal affairs of other nations is a general policy which has commended itself to the American public, not only as a policy of advantage to us, but as an equitable principle of international law. It is safe to say that every American interested in the situation realizes the delicacy of the questions involved and wishes to be fair to the government of the Sublime Porte; at the same time, justice and the rights of life and liberty are the basis

for national sovereignty, and it may well be asked whether too easily should be allowed to slip out of hand the leverage furnished by these ancient treaties? Those who are most conversant with the conditions are claiming that in the provisions of these special agreements may be found means for upholding rights which underlie the rights of nationality.

Not to acknowledge the right of the Turkish Government to try an American citizen for a crime committed on Turkish soil may seem to be a violation of our conception of national sovereignty. If the Foreign Office at Washington expects to see carried out the same arrangements in Turkey which would hold with respect to the treatment of Ottoman subjects in the United States, it might be inclined to waive the immunity of American citizens. The further query, however, should not be overlooked. May not the interests of justice be better served if we insist that Americans in Turkey are to be tried only before American courts? Those who are familiar with Turkish court methods are convinced that a foreigner's immunity from unsupervised arrest is a powerful weapon in behalf of justice; and such immunity has not resulted in a failure of the foreign courts to deal severely with their own criminals.

No Turkish official has the right to enter an American building without previous notice to the American consulate and an opportunity for some representative of the consulate to be present. This may seem an infraction of the principal of national sovereignty, but it would require only a short residence in Turkey to convince one

that such a provision is a great aid to the promotion of justice.

The Capitulations, describing and defining these anomalies of which we have spoken, do not refer to any surrender in the usual sense of the word "capitulate." The Capitulations mean merely treaties, and the name arose because the original treaties were divided into chapters, or *capitula*. Most of the special treaties which are included under the word Capitulations, go back to the sixteenth and seventeenth centuries, a period when Turkey was at the height of her power.

In those earlier days government was looked upon as a task which a conquering people would gladly delegate to the conquered, provided only that the imposts were paid and that the conquerers were not interfered with. That was the prevalent idea throughout the Greco-Roman Empire with respect to colonists also. The ancients were niggardly of citizenship, and colonists were regarded as remaining citizens of their homeland, upon which also rested the burden of governing them.

The Hebrew legislators in the Bible reflect this, which we may call the Eastern view of outlanders, in the treatment prescribed for Gentiles. The Gentiles might be among the people but they were not of the people. The Jewish laws were only for the children of Israel. In the Levant, nationality is a matter of race and religion, not of territory. They would say that where the state and religion are identified, the laws of one state can not apply to those of a different religion. In Turkey the resident children of American residents, even to several generations,

remain American citizens, and this is in accordance with the Turkish preference.

The difference between the eastern and the western views accounts in a measure for the disposition of many American diplomats to disregard the Capitulations in their dealings with the Sublime Porte. The European jurists, following the Roman law, consider an alien's status to be determined by international law. American jurists, going back to the English common law, have been inclined to consider his status to be determined by the laws of the particular country in which he resides. It has frequently happened that the counselors at Washington have been led to look upon an American going to Turkey to reside, as going so voluntarily, and, therefore, as estopped from expecting treatment different from that of Turkish subjects.

The first Capitulations have a date at least as early as 905, when a treaty was arranged between the Greek Emperor at Constantinople and the Warings, or Russians. The original Capitulations between France and the Ottomans go back to 1535; and similar Capitulations with England, including the most favored nation clause, were signed in 1593. When the Turks captured Constantinople in 1453, Galata, the part of the city north of the Golden Horn, was a Genoese walled city with a freedom something like that of the German free cities. It had a Genoese mayor, or Podesta, and the residents owed allegiance to the Duke of Milan. It was already what the lawyers call an *imperium in imperio*. The Sultan confirmed this status, being satisfied with the razing of the walls. The

next year the Venetians in Constantinople received similar Capitulations and elected their own Bailo. The native Christian races were, in the same way, left to manage their own internal affairs so that until recently there has been no unification of the various elements in the Empire.

An instance which shows how distinct are these racial autonomies among the native subjects of Turkey, occurred not long ago when the house-keeper of a wealthy Armenian residing in Constantinople brought suit on his death for dower rights, claiming that he had married her. As the Armenian was an American citizen, the case came before the American consular court. The woman produced the registry of a Galata church in proof of her contention. In this registry, on a bottom line which was blank on all the other pages, there had been entered in a different kind of ink from the rest of the names, a record of her marriage as claimed, but with no serial number, while all the other marriages were in unbroken serial number.

The case looked fraudulent on the face of it, so the judge sent to consult the official record which was kept at the Armenian Patriarchate. The reply at the Patriarchate was that the entire records were being copied and could not be seen for several days. When the newly copied records were displayed, there was the marriage entry in its proper place, but it was impossible to obtain a look at the older record of which this was a copy.

The amount of money involved in the suit was a large one, and it appeared very much as if the records had been falsified; but there was no machinery by which any court could

compel the Patriarchate to disclose the old list, and the American consul felt compelled to accept the evidence of the marriage as sufficient.

Any fair consideration of the Capitulations must have regard to the advance and development of Turkey as well as to the rights and safety of the foreign residents and of the native Christian races.

The strongest side of Turkey's case is presented in the limitations which the powers have felt themselves entitled to put on the percentage of import revenue to be collected by the Ottoman Government. This was originally placed by the powers at 8 per cent. Then in late years it was raised to 11 per cent., and negotiations for a further raise were pending when Turkey took matters in her own hand, and has in the last few weeks raised the duty to 15 per cent. *ad valorem*. Leaving aside the question whether either party to a treaty has a right to abrogate the treaty at will, the general American sentiment would probably be that even a semi-civilized nation is at liberty to decide the amount of its own import duties.

The equitableness of Turkey's wish to abolish the foreign post-offices may also make a *prima facie* appeal to the American people. Were it only a matter of financial rights, a right to the returns from the business now carried on by the foreign offices, it would be easier to agree here, especially as the Turkish post-offices are efficiently administered. The revenue concerned, however, can not be much, and there enters in the fact that the Turkish Government feels itself *at liberty to open the letters which it transmits*. It must not be overlooked

that in a country where suspicion and prejudice can do so much damage, the foreign post-offices have in the past been important agencies in behalf of justice.

If we pass from these two provisions of the Capitulations to the rights accorded to the persons of foreigners, and to the rights in court proceedings, we reach considerations which warrant us in predicting that no power, not even Germany or Austria, will consent to any change. The Turks recognize that the foreign courts have not discriminated in favor of foreign citizens. I remember an instance of this freedom from bias in a case that came before the American Consul General at Constantinople a few years ago.

It is a custom for banks and other institutions to hire Albanians as special watchmen and guards. During one of the riots at Constantinople, the watchman of a certain American building ran away just when the services for which he had been hired were most needed. He did not appear again for two weeks, by which time order had been restored in the city. He was paid for the two weeks, but at the same time dismissed. He brought suit before the American court for a month's wages, on the ground that he had been dismissed with no previous notice. The defendants urged that, by running away, he had himself broken the contract. The consul awarded him the month's wages and the costs of the suit, which there include the attorney's fees, on the ground that it was a time of special panic, and that had the judge been a watchman, he himself would doubtless have run away.

It is well enough for the United

States to hesitate before taking positions that would be "offensive to the national pride of the Turks," or that would represent "humiliating forms of international meddling"; and it is perhaps natural for an American to say that "Turkey should have exclusive jurisdiction over foreigners in all matters affecting public law and order in the Empire"; but we should not overlook as a condition precedent to such jurisdiction that "Turkish criminal and civil law should therefore be made to accord fully, both in form and substance, with the law generally accepted in all civilized lands."*

Turkish criminal and civil tribunals are not well administered. The general level of honesty is low and it is difficult to know what the law is. The complications of commerce and industry have increased far more rapidly than the legal definitions and prescriptions. A moral public opinion which is no higher than a stage of barter and cash purchases, can not stand the strain when suddenly an elaborate system of contractual obligations is built upon it.

A concrete instance will give an understanding of conditions which are the rule and not exceptional in the administration of Ottoman justice.

A case was brought on appeal to Constantinople and tried before a Turkish judge. The English barrister who represented the English appellants, had most of his cases before the English court, or else before the "mixed court." In cases like this which came before a Turkish judge his custom was to associate

*Prof. P. M. Brown, "Foreigners in Turkey" (page 112).

an outside native lawyer, and to see that the native lawyer's expense account was swelled sufficiently to allow the customary *bakshish* to the court. His purpose, of course, was to expedite justice but he never let his own office be implicated in gifts of this sort. In this particular case the judge decided against him, and when he investigated as to the trouble, the judge said frankly that he had not received his *bakshish*. The probability was that the native lawyer, supposing the case so clear that the judge would not dare decide adversely, had kept the judge's fee for himself.

No one claims that all the Turkish judges are corrupt. In fact, the real estate cases and the inheritance cases that come before the religious courts are adjudicated with considerable equity. Nor is the claim made that all foreign judges are incorruptible. Nevertheless, the higher grade of in-

tegrity and honesty which prevails, as the Turks themselves admit, in the foreign courts, makes for commercial confidence and for commercial expansion.

In speaking of the Capitulations, it must be remembered, moreover, that they have been considered as binding upon parts of the Empire that have broken away. England, for instance, in Egypt, has found them hampering her plans.

Taking everything into consideration, there does not seem to be much doubt that some modifications in the Capitulations will be necessary. Inasmuch, however, as Turkey does not seem to be planning any immediate alteration in the status of the foreign residents, nor in the arrangements of the tribunals as at present constituted, the whole matter may be left without undue alarm to that treaty-making time which we hope is not very far off.

IT COULDN'T BE DONE—SO HE DID IT

Somebody said that it couldn't be done,
But he, with a chuckle, replied
That "Maybe it couldn't" but he would
be one
Who wouldn't say so till he tried.

So he buckled right in, with a trace of a
grin
On his face. If he worried he hid it.
He started to sing as he tackled the
thing
That couldn't be done—and he did it.

Somebody scoffed: "O, you'll never do
that;
At least, no one ever has done it."
But he took off his coat, and he took off
his hat,
And the first thing we knew he'd be-
gun it;

With the lift of his chin, and a bit of a
grin,
Without any doubting or quiddit,
He started to sing as he tackled the
thing
That couldn't be done—and he did it.

There are thousands to tell you it can
not be done;
There are thousands to prophesy fail-
ure;
There are thousands to point out to you
one by one,
The dangers that wait to assail you.

But just buckle in with a bit of a grin,
Then take off your coat and go to it;
Just start in to sing as you tackle the
thing
That "can not be done"—and you'll
do it. —Selected.



A TYPICAL MEXICAN INDIAN HUT

Battles and Bibles in Mexico

BY MRS. FRANCES S. HAMILTON, MEXICO CITY

Agent of the American Bible Society



THROUGH all the distressing year of revolution and counter revolution in Mexico the sorely tried colporteurs of the American Bible Society have been encouraged to carry God's Word to their unhappy compatriots. In its pages alone can they find light and guidance, for these turbulent times. The Mexicans have been told that the great American nation was founded on the Bible and that any greatness it possesses is the result of adherence to the principles

laid down in the Sacred Book. The Bible Society colporteurs are urged to give God's Word to Mexico, and thus to prepare the way for a higher civilization.

The newspapers have insisted that the "Colossus of the North" is waiting only until Mexico should be so torn by internal strife that it would fall easy prey to the "northern vulture." This, at times, seemed very plausible, and one must give the Mexicans credit for much self-restraint in dealing with foreigners in their midst. Not until the marines actually landed

in Vera Cruz did the pent-up feeling find expression, and even then one wondered that more harm was not done.

A favorite verse in the Mexican National Hymn is as follows:

"If the foot of foreign foe dare profane
thy soil,
Know, dear Motherland, that heaven
gave thee, in every son, a soldier."

When it became known that the "foreign foe" had actually "profaned their soil," Mexicans everywhere proffered their services in defense of the Fatherland. President Huerta called on the whole country to unite in repelling the invaders, and the situation for resident Americans became very tense.

As the days wore on and "the enemy" continued to "watch and wait," many of the newly enlisted troops were shipped north to fight the Constitutionals. This was not their program, and a revulsion of feeling sent many over to the rebel side and made life more endurable for Americans in Mexico City. It was at this juncture that the missionary workers who had persistently remained at their posts, were finally ordered to leave the country.

To turn one's back on the beloved work, to abandon faithful friends who had labored patiently under desperately trying conditions for three tragic years, was for the missionaries a heart-wringing experience, and was accepted only because of imperative orders.

The agency of the American Bible Society was closed three days while the anti-American feeling was intense, but since that time it has opened every morning as usual, and the German bookkeeper, with two Mexican

employees, attend to keeping colporteurs at work in districts where they can still be reached by mail.

Small Scripture portions were distributed among the Federal soldiers who were very glad to receive them, liking especially the Four Gospels in one volume. Rev. Arcadio Morales, the veteran pastor of the Presbyterian Church in Mexico City, has distributed hundreds of these little books in the penitentiary, prisons and barracks. He has received many expressions of appreciation and gratitude for the books, and finds that as the soldiers are sent to other parts of the country, they continue the seed-sowing.

A little blind woman, who for twelve years has been employed by the Bible Society to sell the Spanish New Testament in the streets of Mexico City, has found it increasingly difficult to make sales at the regular price, but whenever any one expresses the desire to possess the little book she sells it for whatever may be offered. Her plan is never to leave a Testament with a purchaser until she has explained something of its contents and awakened the desire to read it. Notwithstanding that more than 800,000 copies of the Scriptures have been circulated in Mexico during the last thirty-six years, the Bible is practically an unknown book except to adherents of the Protestant churches.

Nearly all Roman Catholic communicants know many of the Bible stories, and every year during Holy Week, the story of the Passion is enacted more or less crudely in the churches; but the book from which these stories are taken is prohibited. Many times it is bought and studied



MEXICAN TYPES AT THE MITLA RUINS

at the risk of excommunication, because priests generally will not allow their people to open its pages. Tho this statement has been repeatedly denied, and while it is claimed that the prohibition applies only to "Protestant Bibles," the fact remains that a "Catholic Bible" is almost never encountered in the home, and its price at book-stores when one is found, is practically prohibitive. A copy was on sale in the window of a large book-store on Cinco de Mayo Street early in 1913. It was marked "Bargain"—only ten pesos (\$5.00), formerly 25 pesos." It was in four large paper-bound volumes, much shop-worn, and is the only Catholic Bible the writer has seen on sale in a window during thirty years' residence in Mexico. Hundreds of Bibles have been burned by the priests'

orders, but in many cases, a torn, half-burned page has brought the Holy Spirit's message to a hungry soul, and the history of more than one Evangelical church begins in a scrap of printed page saved from a bonfire. One church and twelve chapel services resulted from the reading of two bits of a burned page, one of which said, "Thou shalt not make unto thee any graven image, nor any likeness of anything that is in heaven above or that is in the earth beneath. . . ."; and the other,—"Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived, neither fornicators nor idolators" . . .

In many cases the Bible is literally a new book to its possessor, and its message comes to him with an appeal almost inconceivable to those of us who have known it from childhood.

Rev. Carlos Amador of Tulancingo, has been engaged, during the past year, in furnishing the Scriptures to



REV. ARCADIO MORALES
Dean of Protestant Ministers in Mexico

men who had never even heard the Bible mentioned. While he was imprisoned for political reasons, he made use of the opportunity to give the Gospel message to his fellow prisoners. When he was finally released, he continued to send the Spanish Gospels to the prison, and recently the warden told him that he never before had charge of such an orderly lot of prisoners; that men who formerly spent their time gambling and quarreling, gathered in little groups around those able to read and listened for hours to the "old, old story." Two of the men released and returning to their homes in other towns, have formed little centers of evangelical work, and beg Señor Amador to go to them and hold Protestant services.

Another interesting feature of the year's work, carried on through revolutionary territory and often in real peril from opposing factions, was the long journey made by the Superintendent of Colporteurs, Rev. A. H. Sutherland, who traveled from Guadalajara up the west coast of Sinaloa, crossing to Lower California, where he put in circulation more than two thousand copies of the Scriptures. He found the people of the peninsula generally glad to receive the Word, and he made it a point to leave no house unvisited in any of the towns he went through. In a few cases he met with the same priest-inspired opposition as is encountered in other parts of Mexico. On one occasion, while searching for a purse which he had dropt in a sandy road, two old women passing, told him that the loss was a punishment from God for selling bad books. At another time, an ex-priest who had been worsted in an argu-

ment concerning the Bible, attempted to take revenge by overturning the boat in which he and Mr. Sutherland were being ferried to shore. Fortunately, the latter could swim, and tho hampered by his bag of Bibles he made his way safely to the beach. Another passenger, unable to swim, was with difficulty saved by the boat's captain. The books damaged by the sea bath were afterward given away, and, in the Providence of God, will probably be the means of bringing other souls to the knowledge of His truth.

In one town Mr. Sutherland was invited by the municipal president to hold a Bible conference in the City Hall, and had the privilege of preaching the Word to a large and eagerly attentive audience—the result being a large sale of Bibles on the following day.

A Mexican colporteur has not an easy task, even under the most favorable conditions. With a great part of the country at the mercy of bandits, much of the Bible work has been carried on during the past year under circumstances of great stress and peril. One man, Saulo Medel, has suffered more than most of the colporteurs because his home has been in a region infested by *Zapatistas*, whose methods of "warfare" have been most barbarous. Three times Señor Medel has been arrested and held as a spy, but has escaped death in each case because of his acquaintance with some superior officer to whom he could appeal. Twice he has fled from home with his little family, and the second time his life was threatened and they were obliged to leave at a moment's notice, abandoning house and furniture and carry-

ing only such clothing as could be packed for the thirty-mile walk up the mountains to Ozumota.

A horse, belonging to a neighbor who wished also to escape from Cuautla, was utilized to carry her child, two small Medel children and a little luggage. Saulo carried the baby, and the ten-year-old daughter walked with the mother. In this

tion of God. All through the three past tumultuous years this colporteur has continued to carry the Bible to the inhabitants of that bandit-infested region, traveling in 1913 more than a thousand miles, and visiting fifty-one towns.

The spirit of the men engaged in Bible work in Mexico, is illustrated by a portion of one of Señor Medel's



FORTY MILES FROM A RAILROAD IN MEXICO

fashion they made the perilous journey through mountain paths when at any moment they were in danger of being shot by passing soldiers—as neither federals nor revolutionists stop to ask questions. Many an honest workman going to his daily toil has been shot down merely as target-practise for the soldiers riding by, so Señor Medel regarded their escape and safe arrival in Mexico City as due to the particular protec-

tion of God. letters dated December 15, 1913 (translated).

“I was unable to get a safe-conduct at the barracks because they paid little attention to me; and as I do not like to beg for favors, there came to my mind all the care that the Lord has thrown about me, and I remembered the word which says—‘Blessed is the man that trusteth in the Lord and whose hope the Lord is’; so I resolutely left the cuartel and here I

am, trusting all the present and the future to the infinite mercies of God."

When all is said, this is all that any of Mexico's evangelical workers, native and foreign, can do in the present crisis; but through the prevailing darkness gleams the splendid hope that after the war-clouds pass away, a fairer, happier Mexico will emerge, ready as never before to receive that Word which is the Life—and the Life shall be the light of men.

Among the 13,000,000 of Mexicans there are at least a few hundred thousand who, thanks to the evangelizing work of the American Bible Society and Protestant missions, are prepared

to stand by and uphold the coming patriot who shall lead his country once more into the ways of peace.

Many evangelical Christians, scattered throughout the Republic, are praying daily that right may prevail. It is they who demand better schools, better teachers, and improved social conditions for their fellow men. It is they who still believe that the American nation is their friend, and expect us to prove our friendship by deeds, not by mere empty words. They have learned that "Righteousness exalteth a nation," and in this little leaven of right-thinking citizens will be found the hope for the future of Mexico.



GENERAL ZAPATA

Bahatism and the Woman Question—II

BY THE REV. SAMUEL G. WILSON, D.D., TABRIZ, PERSIA
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Marriage and Divorce



THE regulation of divorce is another matter that vitally affects the relation of man and woman. The divorce law of Baha, as prescribed in the *Kitab-ul-Akdas*, is a loose one. I again quote from Professor Browne's translation.⁴⁰ It will be noticed that the conditions of the law are set forth from the standpoint of the man. "If quarrels arise between a man and his wife, he may put her away. He may not give her absolute divorce at once, but must wait a year that perhaps he may become reconciled to her. At the end of this period, if he still wishes to put her away, he is at liberty to do so. Even after this he may take her back at the end of any month so long as she has not become the wife of another man." "The practise of requiring a divorced woman to cohabit with another man before her former husband can take her back is prohibited." (This abolishes one of the vile laws of Mohammedanism). "If a man is traveling with his wife and they quarrel, he must give her a sufficient sum of money to take her back to the place they started from and send her with a trustworthy escort." From these quotations it is evident that the wife is dependent on the good pleasure and whim of the man. He may

put away; he may take back. The law says nothing of her right to divorce him. It does not appear that she has the right to divorce her husband even in case he is guilty of adultery. The penalty for adultery is slight. A fine of nineteen miscals of gold, equal to fifty to sixty dollars, is imposed for the first offense and this is doubled for the second offense. The fines are to be paid to the "House of Justice." According to the *Beyan* of the Bab the husband must pay the divorced wife a dowry of ninety-five miscals of gold (\$300) if they are city folks, and ninety-five miscals of silver (\$10) if they are villagers. These are paltry sums even on the basis of Persian poverty. I may say, in passing, that the Laws of Inheritance give to the father a greater portion than to a mother, to a brother greater than to a sister, and gives the family residence to a male heir.

Freedom from the marriage bond is made easy by desertion. "Married men who travel must fix a definite time for their return and endeavor to return at that time. If their wives have no news from them for nine months, after the fixt period, they can go to another husband. But if they are patient it is better, since God loves those who are patient."

How the husband, who is away from his wife can act, we may judge by the example of a celebrated Ba-

⁴⁰ *Journal of the Royal Asiatic Society*, 1892.

hai,⁴¹ Maskin Kalam, who was agent for Baha to watch over and spy upon Azal and the Azalis in Cyprus. His wife was in Persia; he simply took another in Cyprus.

The ease with which desertion may be practised under Bahai law is seen in the conduct of Dr. Kheiralla, one of the first apostles of Bahaiism to America, and founder of the Chicago Assembly. Dr. H. H. Jessup wrote: "A cousin of Dr. Kheiralla, who is clerk in the American Press in Beirut, gave me the following statement. 'Dr. Kheiralla, after the death of his first wife in Egypt, in 1882, married first a coptic widow in El Fayum, whom he abandoned, and then married a Greek girl, whom he also abandoned, and who was still living in 1897 in Cairo. He then married an English wife, who abandoned him when his matrimonial relations became known to her.'⁴²

According to the claims of Bahais, these loose and imperfect divorce and marriage laws are to be accepted and administered universally under the future kingdom of Baha in its world-wide triumph!

It may be remarked in passing that Bahaiism encourages the mixture of races by marriage. Already several American Bahais have married Persian women, and Persian men American women. One American Bahai woman has married a Japanese. Abdul Baha illustrates the relation of the races by a reference to animals. "Consider the kingdom of the animals. A pigeon of white plumage would not shun one of black or brown." In a tablet sent to America,

he directs:—"Gather together these two races, black and white, into one assembly and put such love into their hearts that they shall even *intermarry*." (A Heavenly Vista by L. G. Gregory, p. 31). Again he says (page 15): "The colored people must attend all the unity meetings. There must be no distinctions. All are equal. If you have any influence to get the races to intermarry, it will be very valuable. Such unions will beget very strong and beautiful children." Mr. Gregory, an American negro, followed this advice by marrying an English woman, Miss L. A. M. Mathew.

IV. *The social position of women under Bahaiism*, Professor Browne says: "Their (the Bahais) efforts to improve the social position of women have been much exaggerated."⁴³ It may be added that the success of their efforts has been small. It is plain that the Bab recognized the deplorable condition of women under Islam and desired to improve it. His laws gave woman some liberties. She was permitted to put off the veil. The Bab interpreted the prohibition of the Koran to mean that "only the wives of the prophet had received the order to hide the face,"⁴⁴ so "he relieved believers from the painful restraint of the veil." Women might appear in society, hold conversation with men,* and go to the mosques at night. Baha renewed these rules of the Bab. Still he seems to have some distrust, for the Kitab-ul-Akdas says that "men are forbidden to enter any man's house without his permission or in his absence." Thus

⁴¹ "Traveler's Narrative," pp. 378-9.

⁴² *Outlook*, of New York, quoted in *THE MISSIONARY REVIEW*, October, 1902, p. 773.

⁴³ "Encyclopedia Britannica" article, "Bahaiism."

⁴⁴ Dreyfus, Id., p. 128.

*But if they limit themselves to twenty-eight words, it was better for them, says the Bayan.

Bahai precepts tend in some degree to the liberation of woman, tho they fall much behind high Christian ideals and customs.

There is observable a widespread and influential movement among Moslems for the amelioration of the condition of woman. This movement does not have its source and inspiration in, nor is it peculiar to nor confined to Bahaism. On the contrary, an oriental writer in a review of this remarkable tendency says: "Its birth in Moslem lands undoubtedly is due to the impact of the Occident upon the Orient, the missionary influence playing a large part in it."⁴⁵ The new Moslems of India, under the leadership of Justice Sayid Ali, as well as the Young Turks, Egyptians and others, advocate freedom and education for women and have gone much beyond the Bahais in practise. The Turkish women in Constantinople, who aided in the establishment of the constitution and are aspiring to enlarged liberty under its aegis, know Bahaism, if at all, simply as a Persian heretical sect. The Persian women, described so graphically by Mr. Shuster in "The Strangling of Persia,"⁴⁶ who formed clubs and took such an active and heroic part in the constitutional agitation, were not Bahai women. The Bahai women, as well as the men, were forbidden by Abdul Baha to take part in the struggle for constitutional liberty.⁴⁷ Professor Browne laments the lack of patriotism shown in their conduct. Still the Bahais deserve some credit for

the movement for the uplift of Persian womanhood. They might have done much more, notwithstanding the limitations to their liberty of action, had they followed out the first ideals of the Bab. These were exemplified in the celebrated Kurrat-ul-Ayn. This beautiful woman of genius—poet, scholar and theologian, was a pupil at Kerbela, of Haji Kazim, the chief of the Sheikhs. On his death she accepted the Bab, so that tho a product of the Sheikhi sect, her fame accrues to the honor of the Babis. At Kerbela, she gave lectures on theology to the people from behind a curtain, and at times, borne away by her enthusiasm and eloquence, would allow her veil to slip off in the presence of men. Her preaching and freedom of conduct was objected to even by Babis, but the Bab answered them, commending her and giving her the title of Janab-i-Tahira, "Her Excellency the Pure," and made her one of his nineteen "Letters of the Living," or apostles. She is said to have claimed to be a remanifestation of Fatima, the daughter of Mahommed. The Turkish government at Bagdad began prosecution against her. She returned to Persia and taught Babism even from the pulpit, at Kasvin, and also by means of poetry. What were the social results of her breaking through the restrictions of Islam? Her husband was Mullah Mohammed of Kasvin, who was opposed to the Bab. On account of this she refused to live with him. "In reply to all proposals of reconciliation, she answered: 'He, in that he rejects God's religion is unclean, while I am 'Pure'; between us there can be nothing in common.' So she refused to be reconciled to

⁴⁵ *American Review of Reviews*, 1912, p. 719.

⁴⁶ Pp. 191-198.

⁴⁷ "Observations of a Bahai Traveler," by Remy, pp. 53, 67; also Dreyfus, Id., p. 172.

her husband,"⁴⁸ and regarded herself as divorced. Afterward "she set out secretly to join herself to Hazret-i-Kuddus (Lord, the Most Holy)," that is, Mullah Mohammed Ali of Barfurush. Together they attended, with Baha Allah also, the celebrated conference at Badasht, at which "the abrogation of the laws of the previous dispensation was announced." There a sermon was preached by Hazret-i-Kuddus, which, says Professor Browne, lends some color to the accusation that the Babis advocated communism and community of wives."⁴⁹ This learned investigator further says: "The extraordinary proceedings at Badasht seem to have scandalized not only the Mohammedans but even a section of the Babis."⁵⁰ Mirza Jani, their first historian and a martyr, avers that not all "have understood the secret of what passed between Hazret-i-Kuddus and Kurrat-ul-Ayn at Badasht, and their real nature and what they meant."⁵¹ The Mohammedan historians openly accuse them of immorality. The Sheikh of Kum, a Bahai, told Professor Browne, "After the Bab had declared the law of Islam abrogated and before he had promulgated new ordinances, there ensued a period of transition which we call *fitrat* (the interval), during which all things were lawful. So long as this continued, Kurrat-ul-Ayn may very possibly have consorted, for example, with Hazret-i-Kuddus, as tho he had been her husband."⁵²

It may be that the scandals that followed Kurrat-ul-Ayn's venture

into public life and her tragic death in the cruel reprisals that followed the attempt of several Babis to assassinate the Shah, gave a setback to the efforts to liberate women in Persia. Certain it is that during the sixty years succeeding she has had no imitator or successor. Bahai women have continued to wear the veil and have remained secluded from the society of men, not only in Persia but at Acca, the headquarters of Bahaism. The force of the new faith was not strong enough to free the women. Rather they have compromised with their environment. Only in the Caucasus and Trans-Caspia under Russian protection, have they partly unveiled. Not even their women of the second and third generation have been trained to act up to their precepts, but in Acca, as in Persia, they are secluded from the society of even brethren in the faith. They are more backward than some other sects and races of Moslems. I have been entertained in the households of Kurds and Ali Allahis and have dined and conversed with the host and his wife. I have, of course, conversed with the families of Christian converts from Islam, but the wife of a Bahai has never been introduced to me, even tho I have known the husband intimately and visited him at his home a score of times in the course of as many years. In a few instances I have heard of Bahai women, in company of their husbands, receiving gentlemen visitors, but these wives had resided in Russia. An Osmanli official, at times, receives and makes visits in company with his wife. But the ladies of the household of Baha Ullah and Abdul Baha at Acca do not receive gentle-

⁴⁸ "New History," p. 274.

⁴⁹ Id., p. 357.

⁵⁰ Mirza Jani's "History," Introduction, p. xlii.

⁵¹ "New History," p. 365.

⁵² "A Year Among the Persians," p. 523.

men as visitors even when they are faithful and honored American believers. Mr. Myron Phelps when preparing materials for his "Life of Abbas Effendi," spent a month at Acca. He wished to embody in his book the interesting narrative of Behiah Khanum, the sister of Abbas. She, tho more than half a century had passed over her head, did not grant him personal interviews.⁵³ Instead she told her narrative in instalments day by day to Madame Canavarro, who then came out and repeated what she had heard to Mr. Phelps, who recorded it. He says: "Social custom prevented me from meeting this lady," and again, "Social custom prevented me from meeting the women."⁵⁴

Now that the way is opened by the Revolution and by the Constitution-
alists (who were not Bahais), liberal-minded men of all sects in Persia, Sufis, Sheikhis, Arifs, and even Muta-sharis, as well as Bahais, are showing considerable zeal for the elevation of women, and for female education.

V. What does Bahaism teach as to the *political equality of man and woman*. The future Bahai State and community is to be under the administration of Boards—called Houses of Justice, local, national, and universal. These are to be "divine agents," "representatives of God." They are to have absolute authority and to be infallible in their decisions. They will adjudicate questions of property, tithes, inheritance, divorce, and of war and peace. They will have charge of schools and of wives, children and servants as well as of religion. The number of members in

each Board is to be at least nine, "according to the number of Baha."⁵⁵ The members are to be all *men*. No women are to be admitted to these Boards or "Houses of Justice." This law evidently did not suit the notion of some of the American Bahai sisters, so they made bold to inquire about it. The "Infallible Interpreter," Abdul Baha, laid down the law plainly—which can not be altered for 1000 years at least. "From a *spiritual* point of view, there is no difference between women and men. The House of Justice, however, according to the positive commandments of the Doctrine of God, has been specialized to the *men* for a specific reason or exercise of wisdom on the part of God."⁵⁶ "As to you other maid-servants, give up your will and choose that of God." "The maid-servants of the merciful should not interfere with the affairs which have regard to the Board of Consultation, or House of Justice."⁵⁷

To sum up, it has been demonstrated that Bahaism does not, by its laws, give woman equality with the man, either in the family or the state, either as to domestic rights or political rights; that in the matter of education it has not tried to give equal opportunities to girls; that it conforms to the social life of its environment without transforming it; that the claims of Abdul Baha before his audiences in Europe and America were without foundation, disproved both by the teaching and by the practise by Baha Ullah.

⁵⁵B=2, a=1, h=5, a=1, total 9 in Persian Abjad counting.

⁵⁶"Tablets of Abdul Baha," Vol. I, p. 50.

⁵⁷"Idem," p. 27.

⁵³ Phelps, xxxix.

⁵⁴"Idem," p. 109.

The American Board in Detroit

SIGNIFICANT EVENTS AT THE AMERICAN BOARD 105th ANNUAL MEETING IN DETROIT, MICHIGAN

BY REV. EDWARD LINCOLN SMITH, D.D., NEW YORK

Secretary of the American Board of Commissioners for Foreign Missions



THE Annual Meeting of the American Board of Commissioners for Foreign Missions held at Detroit (October 13th to 16th), was unique and gratifying in many respects. There was profound thanksgiving for one of the best years, financially, in the history of the Board. Not only was no debt incurred, but about \$3,000 surplus remained to apply on a small deficit of the previous year. The total receipts amounted to over one million dollars—and this in spite of adverse business conditions in America during the past year. Never before has the Board been at work under so many national flags for the 75,000,000 people included in its various fields. New calls have come with embarrassing abundance, as in the offer of the Chinese authorities to hand over to the Board the work of education in eight counties of Shansi. Young churches in the mission fields are becoming independent propagandists of Christianity in Japan, in China, in India, and have begun home missions among their countrymen.

The election of a new president of the Board was an event of unusual interest and importance. Professor Edward C. Moore, D.D., of Harvard University, a man intimate with all the details of American Board administration, who has served

for many years on the Prudential Committee, and has visited the missions as a member of the deputation to China, was elected to the office.

This meeting of the Board was also significant because of its hearty and unanimous acceptance of the proposals of the National Council to make the regularly elected delegates of the National Council hereafter, members of the Board. By this action the Board accepts the new plan of organization in the Congregational denomination and allows the churches themselves to take upon their shoulders responsibility for its work. In addition to these National Council delegate members, the Board elects one hundred and fifty members at large, in which class may be included any friends of the Board who are devoted to it in some peculiar way, and not so likely to be chosen as members through the National Council. The change will not make material difference in the progress of the work of the Board. The Annual Meetings hereafter will be a part of the Biennial meetings of the National Council, the Board meeting by itself on the alternate years. All matters of large importance will be deferred to the meeting held in conjunction with the Council.

Missionaries to Mexico were present at the meeting and were going directly from Detroit to resume their work in Mexico. All were enthu-

siastic over the new plan of union in Mexico whereby the field is divided among the denominations, each to be responsible for the Christian work in certain sections of that country. The American Board's district includes the states of Chihuahua, Sonora, Sinaloa down to the river and lower California. This is a larger territory than the Board has covered before and includes that part of the Mexican population which has heretofore shown itself most democratic and progressive. On the other hand, most of the revolutions in Mexico have originated in this district. The new plan will require a larger force of missionaries and perhaps the surrender of one or more of our leaders to labor in some of the union institutions. Whatever the sacrifice may be, the Board is enthusiastic over the movement because it means the ending of all denominational rivalry in Mexico.

Another significant movement reported at Detroit was the action taken in northern China, June 28, 1914, when "the mission and the Chinese associates of the American Board formed what we trust will become the forerunner of a great national Congregational Church of China, for it marked the formation of the Congregational Union of Shansi, Shantung, and Chihli, wherein Chinese are given equal rights and placed upon equal terms with the missionaries in the administrative work of the American Board mission. All the main mission administration is in the hands of combined bodies of Chinese and missionaries who prepare the estimates, locate the missionaries and carry on the general administrative work. The

new plan is the carrying out of the principle of cooperation which has already been tried in some of the stations. It is hoped that this will prove the way to develop devoted, strong, aggressive Chinese leadership suited to the new day in China." The Chinese are reported to be enthusiastic over the new plan, and hopes are high that many minor difficulties and frictions will be solved in this way.

Five Centuries in Turkey

About forty missionaries of the Board, old and new, were present at this meeting, but none received more attention and applause than the five Turkish veterans, Rev. C. C. Tracy, D.D., Rev. Geo. F. Herrick, D.D., Dr. Geo. C. Reynolds, Rev. Joseph H. Greene, D.D., and Rev. Henry T. Perry, D.D. These five men and their wives represent four hundred and ninety years of continuous service in Turkey. Following the veterans came the recruits, young men who were designated for Albania, India, Africa, and China, who told why they proposed to be missionaries. The impression made by the veterans and the recruits was one of the deepest of the entire meeting.

China's greetings were given by F. C. Liu of Taiku, a Christian of the third generation, whose grandfather and mother were killed by the Boxers. Among the representatives from India was Rev. Henry Fairbank of Ahmednagar, who told of the growing industrial work in the Marathi Mission. He was born in India, the son of Rev. S. B. Fairbank, also a representative of the American Board in this same mission.

More About the War and Foreign Missions



AS the world-wide war progresses and other lands become involved in the deadly conflict the missionary situation becomes even more acute. The crisis is leading many to more earnest prayer—not for God's favor to armies but for God's guidance that His people may know His program and His will for them. The large number of soldiers in recruiting camps, on the battlefields and in hospitals, and the distressing plight of the Belgians, also offer an opportunity for Christian service and the distribution of Bibles.

That our readers may keep themselves informed as to the influence of the war on missions and the problems and ministries that are resulting from it, we quote from recent letters from missionary societies and their workers. The stirring events that are so absorbing the attention of the public should be used to turn men's thoughts to the greater conflict against the kingdom of evil and to the campaign for righteousness, truth and love that is being carried on by the followers of Christ Jesus in every land under the sun.

Interruption of Christian Cooperation

One of the most serious spiritual effects of the war is the dismemberment of many international Christian organizations. The Christian Endeavorers of different lands have been obliged to break off friendly correspondence and to become enemies.

Their world's convention, which was to be held in Australia next year has been postponed.

"Over 200,000 of the Young Men's Association members are in the various armies of Europe," said Dr. John R. Mott. "Nearly every secretary of the Association in Europe is under arms. The first secretary of the World's Alliance, Y.M.C.A., Lt.-Col. Charles Formaud, has been called to the command of his regiment on the Swiss frontier. While the secretary of the Paris Association is at the front, his wife is acting in his place; and the Paris Association building is transformed into a hospital under the charge of Count de Pourtales, who is not only president of the French National Committee, but of the National French Red Cross Society. The president of the World's Alliance, Paul de Gouttes, LL.D., is serving in a private's uniform in the Swiss Army.

The Young Men's Christian Association at Geneva has three secretaries, and at the outbreak of the war one of these was called to the Swiss colors, one to the German, and one to the French, with the result that the association was left without workers.

Sunday-school workers have been closely united all over the world and met last year at Zurich. In 1916 they planned to have a convention in Japan, but to-day many of their members are under arms and under oath to kill one another.

That great international body, the



PROFESSOR EDWARD CALDWELL MOORE, D.D.

The new President of the American Board of Commissioners for Foreign Missions (succeeding the late Samuel B. Capen) is a native of West Chester, Pa., and was graduated from Marietta College, Ohio, in 1877, and Union Seminary, N.Y., in 1884. Then for two years he studied at the Universities of Berlin, Göttingen, and Glessen, and afterward held Presbyterian pastorates in Yonkers, N. Y., and Providence, R. I. Since 1901 he has been Parkman Professor of Theology at Harvard University. Dr. Moore has been for fourteen years a member of the Prudential Committee of the Board, and for several years has acted as Chairman. He has twice visited the mission fields, once as chairman of a deputation to China. His monograph on "The Naturalization of Christianity in the Far East," is a classic on the subject. This year Professor Moore is teaching a special class of Chinese students in his home in Cambridge, Massachusetts.



From the Literary Digest

TURKISH AND OTHER MOSLEM TERRITORY NOW INVOLVED IN THE WORLD WAR

Protestant Missionary Stations are located in most of the towns shown in Turkey and Egypt. There is little danger of a Turkish invasion of Egypt, since two hundred miles of desert lie between the Palestinian border and the Suez Canal. The great dangers are from soldiers and outlaws in Palestine, Syria and Armenia.

Salvation Army, is facing the most severe crisis of its existence. More than 10,000 members of the organization are said to be actually fighting in the ranks. In all the fighting countries, except England, its actual existence as a working factor is said to have ceased. In America much of the work planned by the Army to meet problems that it is asked to solve must be abandoned. The Salvation Army in America is without reserve funds, and its gifts from the rich have always been small, and churches give little. Most of the money of the Army is earned in industrial plants, but these have been almost put out of business.

The Continuation Committee of the Edinburgh Missionary Conference is split into British, German and French factions, and only God by His love and power can weld them together again.

Even Missionaries are Fighting Missionaries

"What a mockery is war," writes Bishop Nuelson, of the American Methodist Church, "that the German Roesch and the Frenchman, Campy, two Methodist missionaries, laboring for awhile shoulder to shoulder in our North African Mission at Algiers, preaching the Gospel of Christ to the Moslems, should be compelled as officers in hostile armies to lead their companies against one another."

Dr. Friedrich Roesch was a graduate of the University of Heidelberg and a Methodist missionary in Algiers. He was fatally wounded in the battle of Verdun, September 10th. Dr. Roesch was one of the best Arabic scholars of North Africa and he put his learning to the Master's use.

The deadly effect of the war on student work in Europe can be imagined when we realize that it puts an end for some time to such conferences as that held last summer in Austrian Silesia. At that time representatives of some fourteen nations were gathered in harmony at the feet of Christ—Germans, Tschechs, Poles, Magyars, Croats, Bulgarians, Rumanians, Russians, Dutch, French, Swiss, English and Americans. Now political intrigue and national selfishness has brought discord.

In France it is said that 280 of the 450 pastors of the National Union of Reformed Churches were liable to service when the war broke out. This leaves, therefore, half the churches of Protestant France, for the time being, pastorless.

Even in neutral lands the deadly conflict has a spiritual as well as a material effect. Dr. Walling Clark, for twenty-five years a Methodist missionary in Italy, reports that in spite of Italy's neutrality, commercial and industrial activities throughout the land are paralyzed. Factories are closed and printing-houses have reduced their corps of workmen by one-half. This means that vast numbers of laborers have been turned out of employment. Multitudes of Italians have also returned to their native land from the countries at war, and they are absolutely without means of support. Dr. Clark continues:

"It is significant that the people in Italy are flocking to the churches everywhere — both Protestant and Roman Catholic. Even men of high social and government positions are turning their attention to spiritual things, and a wave of religious faith

is sweeping over all the people. After the war is ended, I believe that one result of the conflict will be the moral and spiritual transformation of the entire continent."

As to the effect of the war on the Russian Empire Mrs. Bertha A. Pancake writes through the Methodist Board of Foreign Missions that words fail to describe the depressing effect upon everyone. A large number of Methodist preachers have been called to the colors. Some foreigners, loyal to Russia, and who had lived for many years in Petrograd, were obliged to leave their families and go into exile because they had neglected to take out papers of citizenship.

The Distress of German Missions

All the missionary work done under German influence is seriously crippled. A large proportion of these German missions are situated within the limits of the British Empire. In the *East and the West* an urgent appeal is made to the English public to support German missionary work. "No matter how hardly we are prest to maintain our own missions we can not allow fratricidal war which is raging among Christians at home to bring about the starvation of Christian missionaries or the interruption of their work abroad. Any help which we can give to those who are nominally our enemies, but who are our fellow workers in Christ in the mission field, will afford a convincing proof both to them and to their converts that Christian love is a more potent force than the antipathies and prejudices which are begotten of a one-sided and imperfect patriotism. There are

no more devoted and self-sacrificing missionaries in the world than those who hail from the Fatherland."

Concerning the effect of the war in German Colonies the Basel Mission reports to its friends in a circular letter: "The first effect of the war in Germany, and the mobilization in Switzerland, was the emptying of our mission house. Nearly all the brethren, as far as they were of German or Swiss nationality, were called to arms, including the brethren who were ordained for the foreign field at the last mission feast. When the youngest were called out with the Landsturm, only eight or ten were left of the 121 mission students.

"Another effect of the war is the interruption of intercourse with our mission fields. No one can be sent out or brought back, tho many missionaries are greatly in need of rest. Correspondence is greatly hindered. This is the more serious, as our brethren have to suffer directly or indirectly from war conditions. Togo already has been torn for the present from the German Empire and a similar fate is threatened Kamerun. It is very uncertain what conquering England or France will do with our missionaries. The position is also uncertain in the English colonies. Even if our missionaries should not be expelled they will be put under severe control. Money can not be gotten to them at all. A third effect is financial. Present business conditions make it very hard for the mission to meet all the expenses."

The Neuendettelsau Mission is greatly hindered because of money depression. The work is beginning to prosper in a spiritual way, especially in New Guinea, after a long

time of waiting. During the year 1913, four hundred Papuans were baptized, and there are more than 4,000 Christians.

Letters from British Societies

Thus far we have been unable to obtain direct replies to our letters asking for information from German and French societies, but the British workers seem to be hopeful and confident that Christians will rally to the support of the work. Dr. F. W. Hawkins, the London Missionary Society secretary, writes: "When the war broke out the society had booked passages for between 30 and 40 missionaries or members of their families to China, India, or Africa. Most of them were *via* Siberia or by North German Lloyd boats. These routes became automatically closed by the outbreak of war. Other passages were booked by the P. & O. and the Union Castle Line, but the boats by which the passages were booked were taken over by the government for transport purposes, and it therefore became necessary to make entirely fresh arrangements for the return of missionaries to the field. Several have already gone out *via* America or *via* Suez, and others have proceeded to South Africa, but the majority are still at home.

"The chief difficulty in the administration of the Society's affairs at the home end is the financial uncertainty with regard to the immediate future. Several missionaries have obtained temporary employment in England, so as to relieve the funds of the society. With the same object in view the secretaries of the society have voluntarily surrendered a portion of their salaries, effecting an

aggregate saving of upward of 10 per cent. in salaries. Economies have also been carried out in the Mission House.

"From the financial point of view the society has much to be thankful for. Its income to the end of September was nearly £2,000 higher than to the corresponding date last year. The financial position is much stronger than last year owing to the fact that some £80,000 have been received toward a special fund which has been applied in paying off accumulated deficiencies.

"In Central Africa it has been necessary to move all the ladies and children from the neighborhood of the frontier of German East Africa. The missionaries have remained at their posts, and it seems clear from cablegrams received that at least one of the society's stations has been visited by German troops.

"In South Africa the stoppage of the diamond mines at Kimberley has thrown many thousands of natives out of employment, and they have returned to their villages, where many of them are idling away their time. The operations against German West Africa have not up to the present immediately affected the stations of the society.

"The capture of German Samoa by the New Zealand forces has brought the large staff of the missionaries of the society at work in these islands under the British flag. Information has been received that they are all safe. The occupation of German New Guinea by the Australasian forces opens a new field of labor for the society which has a strong mission along the south coast of that great island.

"In Madagascar the work of the Paris Society there will be greatly crippled by the shortage of supplies from France, but other missions are coming to the rescue. One effect of the war it is hoped will be the establishment of better relations between the French officials and the English missionaries which has been one of the most serious difficulties of missionary work during recent years.

"British societies are trying to help their brethren and other nationalities, including the Germans, in the difficult situations in which they have been placed by the outbreak of war. There are over 800 German missionaries at work in British territory."

For the Church of Scotland Foreign Mission Committee, W. M. M'Lachlan, Esq., the Secretary and Treasurer, writes: "We have missions in India (Panjab, Himalayas, Calcutta, Poona, Madras); in Africa (Nyassaland, Portuguese East Africa, British East Africa); in China (Ichang, Province of Hupeh). In none of these has the war had any appreciable effect. In Nyassaland and British East Africa, one or two of our missionaries who had previously had military training have been called to defensive service, but at all stations the ordinary mission work seems to be proceeding as usual.

"So far, we have not kept back any missionaries from sailing—either new missionaries or old missionaries returning from furlough."

Concerning the great work of the Church Missionary Society, the Rev. Cyril Bardsley (Honorary Secretary) made the following statement on September 8th: "The faith, the courage, the powers of endurance, the readiness for sacrifice of God's

people must be tested. It is unthinkable that there should be anything approaching a collapse. . . . With all the strength we possess we must take as our motto 'hold fast.'

"We were greatly encouraged by the income received during August, which is quite up to the average of past years.

"Our brethren at the front are nobly and promptly responding to our message asking them to cut down their expenditure in every possible way. In several of the society's missions the missionaries must be passing through a time of considerable anxiety, chiefly through a lack of news, but we can thankfully report that there is no reason for fear as to their safety. Owing to the mobilization in the Ottoman Empire and to the difficulties experienced, an agent was sent to Palestine to look after our missionaries' interests and to render any special assistance that may be needed. Persia is largely isolated, all routes being closed except through India. In German East Africa the isolation of our brethren is complete and no communication with them is at present possible.

"With few exceptions we look forward to all the missionaries and new recruits leaving for their missions during the next months."

Rev. C. E. Wilson, B.A., Foreign Secretary of the British Baptist Missionary Society writes: "Our committee have, under a solemn sense of God's leading, determined not to withdraw any workers or to withhold any missionaries from returning after furlough, or any of the newly appointed candidates for the field. Every kind of economy is being exer-

cised. Many new schemes for capital outlay are being held over, and the opening of one or two new stations has been deferred, the starting of several new buildings has been postponed.

"So far as the direct influence of the war upon our foreign work is concerned, we have work on the Continent in the North of France and in Italy. The missionaries report a quickened interest and a more ready hearing of the Gospel since the war broke out. One of our missionaries in France is engaged in Red Cross work. There has been a little actual fighting between the French and Germans on the Kongo, and some of the wounded natives have been taken to our Mission Hospital at Bolobo. The Japanese troops have occupied the station at which we have workers at Weihien in Shantung, but so far as I have information to-day there is no special cause of anxiety about our mission work in Shantung. The Chinese are not greatly disturbed.

"On the whole we feel we have abundant cause for thanksgiving to God in this time of unprecedented strain and trial on our people. We can not but sorrow at the fearful necessity of this great and deadly conflict, and we pray for its speedy and righteous end."

For the Society for the Propagation of the Gospel in Foreign Parts Rev. Canon Robinson, D.D., sends word that none of their missions, as far as they know, have suffered in consequence of the outbreak of war. "I understand," he says, "that the German missions in Chota Nagpur are in great difficulties, as practically all their missionaries have left. Our

missionaries will do what they can to give any local help that is possible."

The Wesleyan Methodist Missionary Society reports: "On the Home side we believe that there has been, not a distraction of interest, but rather a quickening of it. Meetings are well attended and money is at present coming in a little better than normally. If the war continues, as at present seems possible, for a long time it is next year rather than this that we shall begin to feel the strain of it. Meanwhile our policy is to maintain our present activities all the world over in full efficiency, but to be extremely cautious in the matter of extension."

Disorganization of Jewish Missions

The war has entirely disorganized the Jewish mission work of the United Free Church of Scotland. Every station, both on the Continent and in Palestine, has been more or less affected. It was extremely difficult to maintain communication with the missionaries, whether by letter or telegram, and practically impossible to transmit money.

The latest news from Budapest was that the school building was occupied as a barracks by a thousand soldiers, but Mr. Webster hoped that it would shortly be vacated, so that the work might begin again.

The missionaries in Constantinople and in Palestine have been advised by the authorities to return home. This shows the chaotic condition into which the work has been thrown by war. For the present at least the Jewish mission may be said to have practically ceased.

The Mildmay Mission to the Jews, which has many stations in Russia,

reports great blessing, in spite of the unsettled state of the country. Three of the Mildmay missionaries are being held in Germany and can not get away. Their mission at Berlin had to be given up.

The Director of the Barbican Mission to the Jews, Rev. T. C. Lipshtz, was on a mission tour to Germany when war was declared, and is not allowed to leave.

The Hebrew Christian Testimony to Israel, of which David Baron is superintendent, has also given up its work in Germany, owing to the war. Their work in Russia will continue, but the mission tours have had to be given up. The missionaries in London have to work almost day and night to deal with the Jews who have been flocking into that city since the war began. There is a wonderful spirit of enquiry and a readiness to accept Christ, such as they never have seen before.

All missions to the Jews have their hands full, as refugees are coming in from many lands. Many missionary societies in England are dismissing their missionaries, not because they are not anxious to keep them, but for lack of funds. The situation is acute, and needs the prayers and sympathies of those Christian peoples who are not yet affected by this war.

Christian Work Among Soldiers

At the great camp at Valcartier in Canada, the Y.M.C.A. is conducting an evangelistic campaign with excellent results. Night after night, thousands of men gather to listen to the preaching of the Gospel and many are converted to Christ. The Y.M.C.A. have a staff of thirty-five workers who conduct the dining tent,

post-office, writing and reading tent, moving-picture show and Gospel services.

The work of distributing the Gospels among the British troops is going ahead speedily. Already over 200,000 Gospels have been distributed with Lord Roberts' excellent preface, which he wrote specially for the Active Service Testaments and Gospels. There is no doubt that there is a spirit of solemnity over the nation.

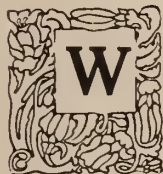
"The work among the French and Belgian soldiers is also going forward," writes Francis C. Brading, of the Scripture Gift Society, "and we have received encouraging letters from those who are distributing. We have been able to place a Gospel in the hands of many of the German prisoners through the kindness of those in authority, and we are now sending the Word of Comfort to our soldiers who have been wounded in the fight."

General Bramwell Booth has arranged for the organization of the Salvation Army to be placed at the disposal of the Cabinet Committee of the Prince of Wales' Fund, officers and soldiers working in every instance under the direction of the local committees in the various boroughs, villages, and urban districts.

Only God can tell the duration and the results of this war, but surely it is time for Christians to look well to their spiritual armor, to use well their resources, to see to it that none may have cause to doubt their right to the name Christian; and to pray without ceasing that all men may speedily be lead into harmony with the will of God.

Religious Changes in China*

BY GEORGE SHERWOOD EDDY
International Student Christian Secretary for Asia



WE are in the old Buddhist temple of Wofosu, near Peking, a Buddhist monastery transformed into the Northfield Student Conference for North China. The change is typical of the transformation extending over the whole land. In this Buddhist Temple, where the sage of India is still worshiped by the droning Buddhist monks, who feebly perform the rites of a worship from which the life has long departed, but no worshiper comes to bow before the images of the "Buddha in Meditation," the "Laughing Buddha," the "Sleeping Buddha," and the other dust-covered idols which are falling to decay. On one side of the temple are the buildings of the former Buddhist monastery, with places for the two hundred Buddhist monks, who sought release from life through renunciation. These are now filled with two hundred wide-awake Chinese students, who are seeking, not escape from life, but entrance into life abundant for the saving of China. Down the other side of the temple are ranged the courts of the old Emperor's palace, housing the foreign workers who received their first inspiration from the student conferences of Northfield and Geneva. In the pavilion where the Emperor's dragon flag once hung, is the rainbow flag of the Republic, where the students are gathered for their platform meeting. On the distant hills are ranged the tall pagodas of deserted Buddhist monasteries, and the watch-towers of the fallen Manchu dynasty, while nearer at hand the moving-picture man from America is photographing the student conference in action.

*From *The North American Student*.

Beside the fallen idols in a little shrine is a live Bible class of modern Chinese scientific students, studying the social rejuvenation of ancient China through Christianity. The distant sound of the gong from the old Buddhist priests at their worship mingles with the notes of a Christian hymn from a meeting in a neighboring cloister. Truly, "the old order changeth, giving place to the new."

As I look over the students and workers gathered here this year, many facts strike me as new. They are men won for Christ last year. A military adviser to President Yuan was leader of a Bible class. When he was a Chinese military student in Japan he was not allowed to attend Christian meetings, but when he was in the Mission hospital last year the doctor gave him a Bible and the words of Jesus Christ changed his life. After struggling with his doubts for some time he was so impressed by the character of Jesus, His life, His death, and His power, that he publicly accepted Him and was baptized. In Confucius he had found a sage, in Christ a Savior. Confucius had given him precepts, Christ gave him power. The former had urged morality, Christ gave life. His one thought now is how to spread the knowledge of Christ among the 400,000 troops in China.

Another new convert was for a long time secretary and is now legal adviser to the President. He was an ardent student of Confucius, with a sense of God as a far-off Creator, when he went to Japan to study. On his return to China he became private secretary to Yuan Shi Kai, who was then Viceroy of the empire province of Chihli. By unswerving honesty, hard work, and ability he helped to reform the local govern-

ment of the province. When Yuan came to Peking to reform the organization of the Manchu dynasty, Mr. Chiu came with him as secretary. It fell to his lot to form the new provincial parliament of the province of Chihli, to supervise the elections, etc. He also helped to form the first Manchu Senate, and became chief secretary of that body. After ten years of hard work, failing health compelled him to retire to Shanghai. He was discouraged and deprest over the corruption of the falling dynasty, and the hopeless outlook for his country, so that he was almost driven to despair. It was then that the great educator, and a newly baptized Christian, Chang Po Ling, said to him: "Christ is the only hope for China. Christianity can give the basis which China needs. Study the Bible, and you will find a new source of power there."

For a year Mr. Chiu studied the Bible as a last hope. Before, he had dimly conceived of a distant Creator, but now through Christ he found the Heavenly Father. Still he conceived of Jesus as only a man. For a second year he studied and reviewed the entire New Testament. When invited to return to the service of the President he replied that he could not return to politics when the more important question of religion remained unsettled in his life. He could find no heart for work when he had no message for his people. But during this year he found Christ as Lord and Savior, and from Him learned the message and power of service.

He came out of retirement and then he started for Peking to enter the government service, but on his voyage north, he was in great distress of mind, feeling that he ought to come out and publicly confess Christ. His family would not consent, pointing out that he would lose position and prestige. One day during his voyage, in deep anguish of mind, he came out on deck to find the sun shining and all nature seeming to rejoice. He

said to himself: "Why should I alone be miserable? I dare not enter the capital with this great question unsettled; I must leave all and follow Christ." For ten days he tarried in Tientsin with his



MR. CHIU (ON LEFT), LEGAL ADVISER TO PRESIDENT YUAN SHI KAI, AND GENERAL CHANG, MILITARY ADVISER TO THE PRESIDENT

friend, Chang Po Ling. Here he was prepared for baptism and joined the Chinese Church and was baptized on April 5, 1914. Immediately he visited all his friends in Tientsin and witnessed to everyone of Christ. From here he went to the capital on the 8th of April and the next day called upon the President. The first thing he told him was, "I have become a Christian." The President replied that he had no objection, for there was perfect liberty of conscience in China. He appointed him one of his legal advisers in the State Department. To-day this man is witnessing to those "of Cæsar's household" in the capital.



CONDUCTED BY BELLE M. BRAIN, COLLEGE HILL, SCHENECTADY, NEW YORK

THE MID-WEEK MISSIONARY MEETING OF THE CHURCH

DURING the greater part of the nineteenth century it was a very general custom in churches of all denominations to observe what was known as the "monthly concert of prayer for foreign missions." One evening each month (the first Sunday or Monday in the beginning, later, the first mid-week meeting) was sacredly set apart for prayer for the conversion of the world.

In the issue of *The Panoplist* (forerunner of *The Missionary Herald*) for January, 1815, there was printed an appeal for the general observance of such stated seasons of prayer. The custom had already been widely adopted by the churches of Europe, and, to some extent, by missionaries in Asia and Africa. A few churches in the United States were also observing it, and within three years after the appeal in *The Panoplist* hundreds of churches took up the practise with the most beneficent results. "It was one of the most auspicious movements of modern times," says Doctor Augustus C. Thompson, in "Protestant Missions." "No department of human agency in the Messianic kingdom is more important than faith manifesting itself in united supplication for the greatest of all objects."

For more than half a century the monthly concert continued to be a regular institution in a large majority of churches. In the annual report of the American Board for 1869 it was stated

that of the 985 churches that formed its constituency only 136 did not observe the monthly concert of prayer. But before very long this custom gradually began to decline. "What shall be done with the monthly concert?" asked the Rev. James Carter, in *THE MISSIONARY REVIEW* in August, 1892. "This is an oft-repeated question. In many churches the mere announcement of the monthly concert is sufficient to reduce the mid-week meeting to a chosen few."

Mr. Carter's own solution was the occasional use of the magic-lantern then coming into use as a means of religious education in the churches. Other pastors have sought other means of enlivening the old-time concert, and some have substituted missionary meetings along some other line. But nothing seems to take its place. "For the seventeen years of my pastorate," says Doctor A. W. Halsey, secretary of the Presbyterian Board of Foreign Missions, "I proved the value of the monthly concert of prayer, and now in the service of the Board, having seen all sorts of schemes, I do not think, if rightly conducted, there is anything better."

In the old days, whenever it was faithfully observed, this service was largely attended, and was a source of blessing, both at home and abroad. The records show that many a spiritual revival in America started with the monthly concert, and what it accomplished on the mission field is greater than can be estimated. It is doubtful whether the

wonderful progress of the nineteenth century could have been achieved without it.

The missionary concert of prayer should be revived in the church, especially at this time when war is playing havoc with the missionary enterprises, and Christians everywhere are being urged to pray.

Wanted—A Name

The monthly concert should be revived, but, in the opinion of many, it should have a new name. In its abbreviated form it is incorrect, and many have no idea what the name implies. Some have thought it a musical affair of some sort given monthly in the church!

Let us, then, have a new name. The Best Methods Editor will be glad to receive suggestions on this point, together with plans and testimonies from pastors or others who have had successful experience in conducting meetings of this kind.

One Hour a Month

The old-time monthly missionary concert of prayer was the means of winning many a young man and woman to the foreign field. Among these there was none greater than Doctor Henry H. Jessup, who gave fifty-three years of his own life to Syria, and won Doctor James S. Dennis to the work.

It was while conducting the monthly concert in his old home church at Montrose, Pa., in the summer of 1852, that the idea of being a foreign missionary first came to him. He had given the missionary news, and was appealing to the people "to support the work or go *in person* to do it," when he suddenly realized the incongruity of asking others to do what he was not willing to do himself. Less than a year later he definitely offered himself for missionary service.

To the end of his life he regarded the monthly concert as one of the most important meetings of the Church. His plea for the observance of it, as given

in "Fifty-three Years in Syria," is worthy of special attention.

"I have often thought of the monthly concert as the great link between the Christian Church and a perishing world," he says. "One hour a month is certainly little enough to devote to prayer and information about the hundreds of foreign missionaries in various empires and nations, engaged in preaching, teaching, writing and translating books, editing journals, visiting the people, traveling by land and sea, training a native ministry, overseeing the native churches, planning new modes of reaching blinded and hostile populations, conducting Sunday-schools, Bible classes, and having under their influence more or less directly, thousands of children and youth, and hundreds of thousands of heathen, Mohammedans and nominal Christians; with seminaries, schools, colleges, hospitals, printing-presses, and type foundries, to say nothing of that most responsible and difficult of all works, the translation of the Word of God into the languages of millions of our race.

"On the foreign field are combined all the Boards of our Church—Home Mission, Foreign Mission, Publication, Sustentation, Church Erection, Church Extension, and Education, Primary, Collegiate and Theological. There are hundreds of native churches whose pastors, teachers and members need the sympathy and prayers of the whole Church. Your missionaries are a mere handful thrown out into the frontier line of the Lord's host among organized and mighty foes. The great source, the only source, of their strength and success is in the sustaining hand of the Lord himself in answer to the prayers of the Lord's people.

"The thoughts and hearts and sympathies of the churches at home are naturally and inevitably taken up through the month with interests that are near and visible and pressing. The

home work and all its branches must and ever will be linked to the very heart and life of the Church, and all through the month it must and will be remembered in earnest prayer. But let the Church give one sacred hour in the month, twelve hours in the year, to the work they are doing among the kingdoms of darkness. Let all missionaries and mission churches be assured that this one hour is the hour of contact between them and the great heart of the Church; that they and their colaborers, the churches and pastors, the schools and seminaries, the translators and physicians, the editors and itinerants, the colporteurs and teachers, the persecuted and the suffering, the inquiring and the awakened, as well as the great perishing myriads of the ignorant, superstitious and fanatical, are being thought of, prayed for, wrestled for, and borne up on the arms of faith before the interceding Savior, the faithful Promiser, who is the Head over all things to the Church!

"The thought that the Church at home is praying is a tower of strength to the missionary in distant lands. Whatever else is neglected let not the Church forget to pray; and what time more fit and more hallowed than the monthly concert, when those at home and their brethren and sisters abroad bend around one common mercy-seat."

Profit in Prayer

"What profit should we have, if we pray unto him?" This old question asked by the wicked in the time of Job, is being repeated by many in the Church to-day. Of what use are days of prayer for missions, or monthly meetings for concerted prayer? Are they worth the time and effort that they take? If Christians could be persuaded that they really pay, perhaps they might be more willing to take part in them.

In the old days when the monthly concert of prayer for missions was

faithfully observed in a majority of the churches, there were many and striking answers to the united prayers of God's people. Neither space nor time proved barriers to intercession. Petitions presented in Massachusetts were immediately answered in Persia. By comparing dates it was found that in many instances revivals on the mission field began on the very date of the monthly concert at home. While the church in America was assembled for prayer in behalf of some special field in the uttermost part of the earth, the showers of blessing began to descend.

In these days we seldom hear of such striking coincidences as these—perhaps because we do not expect them—yet they are by no means things of the past. This is shown by the following experience of Doctor John R. Mott told at the Student Volunteer Convention at Kansas City. It occurred in China during his recent world tour, when he was working almost beyond his powers of endurance.

"Those were full days in Canton," he said. "We had Continuation Committee conferences by day and campaigns with the students at night with two or three addresses every night given through an interpreter. From there I went north to the province of Confucius, the 'sage of ten thousand generations,' as the Chinese designate him. I visited his tomb and then went on to Tsinan-fu, the capital of the Shantung Province.

"The Governor heard of our coming and said, 'We must let them use this parliament building,' which we did. It was as if one of our State capitols should be turned over for use. There we had afternoon addresses and when the last afternoon came—it was on a Sunday—it was at the end of a terrible strain, and my interpreter was not up to the mark that day. For some reason we did not have many sympathetic friends around us. No Christian

Student Association had been formed there. A wonderful piece of mission work had been established, but that was outside of the city wall. I was not sure that it was an environment in which I was looking into Christian faces. Yet that was one of the most wonderful meetings of all—a meeting in which more than 500 decided that they wanted to learn about Christianity.

"I went back to my room exhausted. That night the reason for this unexpected number of inquirers suddenly occurred to me. It was the universal day of prayer for students. It must surprize some of you that I, the general secretary of the Students' Movement, had forgotten it. But that explained the whole matter. 'The chariots of Israel and the horsemen thereof!' Students in forty nations had been in prayer that day for the students of the world. It is an easy matter for an omnipresent and omnipotent God to bring to bear a mighty force, to supplement all human limitations and to work with converting power."

TWO ESSENTIALS—INTERCESSION AND INFORMATION*

BY DAVID M'CONAUGHY, NEW YORK, N. Y.
Assistant Secretary, Presbyterian Board of Foreign Missions

In many churches the mid-week prayer-meeting is given a distinctively missionary character once each month. Whenever held this meeting should include two essential elements, *viz.*, Intercession and information—information furnished for the specific purpose of calling forth and directing intercession.

The primary object of such a missionary concert is prayer. But like many another prayer-meeting, it has in too many instances gone to seed from lack of point. In order to be intelligent, intercession must proceed on information. Otherwise it lacks objective, becomes subjective, then stereotyped, then ceases altogether.

Hence to feed the fires of intercession, information must be supplied. In the Prayer Watch, the never-ceasing missionary meeting of the Moravian Church, at Herrnhut, when "twenty-four brethren and twenty-four sisters engaged each to spend an hour as fixt for them by lot, in their own rooms, to bring before God all the needs and interests of those around them," their custom was "to meet once a week, when all news that had been received from far and near, concerning the needs of persons, congregations or nations, was communicated, to stir them to praise for answers given or lead to more hearty and definite prayer."

The pastor of a church of 150 members in Pennsylvania whose contributions for the last six years have averaged \$25 a year for congregational expenses and \$69 for missions from each member, accounts for it on the ground, "not of any personal solicitation, but *simply by the presentation of the opportunity at all services more or less, and by letters from the different parts of the field at every mid-week service.*"

Information should be supplied at the monthly missionary meeting in two ways—extensively and intensively. The first of these ways is best afforded by a swift survey. This divides the whole outlook into sections, puts a man, with a field-glass on the watch-tower and obliges him to sweep his part of the horizon for the biggest, most vital fact which he can report to the missionary meeting in a minute or at the most two minutes. A—is assigned to home mission field; B—Latin America; C—Japan-Korea; D—China; E—India and adjacent territory; F—the Moslem world, and G—Africa. Thus the whole world is covered. What current event is there that affects the coming of the kingdom? Report it, concisely, vividly, not your opinion about it, but *just the fact*. No speech is wanted; no speakers are wanted for this part—*only reporters*.

*Condensed from *The Assembly Herald*.

If you run over two minutes, the chairman will rise as the silent signal that your time is up.

Such a survey should start a stream of definite intercession. Some of the facts reported will call forth thanksgiving, some will suggest confession. Let the leader suggest beforehand that those taking part in prayer confine themselves to a single point and be brief. Better if this part of the hour be occupied by those who are not taking other part. This should be the burning heart of the whole meeting. Within ten minutes, a dozen or more different persons should lead in prayer.

Then for the second half of the hour the main topic should have right of way. Here there will be opportunity for information of a more intensive and thoroughgoing sort. It will be desirable to provide for a series of topics which may extend through an entire season or at any rate for several months. Such a series is suggested, for example, by "The World Work in the Presbyterian Church," the chapters of the text-book with this title being taken up by one in some attractive manner.

The few minutes at the close of the hour should be reserved for prayer with reference to the intensive information which has been furnished under the "main topic."

Such a meeting, conducted on cooperative lines, with responsibility distributed and with many participating, would soon prove one of the live wires in all the life of the Church. There would be no trouble about attendance. Such missionary meetings are steadily multiplying in Presbyterian churches and should be held in every church.

Concerning the Collection

The raising of money was never regarded as a special function of the missionary concert, prayer and the dissemination of information being its primary objects. Nevertheless consider-

able sums of money came into the treasury, both directly and indirectly, from this source. At the famous missionary concert held in the old Park Street Church, Boston, for fully a third of a century, the collection formed a part of the program each month. No special emphasis was placed upon giving, yet in twenty-four years the contributions aggregated more than \$52,500, about \$2,200 a year!

A church in a well-known community recently made a discovery along this line that is well worth considering. The pastor faithfully endeavored to keep up the monthly concert of prayer, taking a collection as in the days gone by. No special appeals were made for money but a special object for the gifts was designated each month and opportunity to contribute was afforded by the passing of the plates for the offering. No one gave very much and no one felt it a burden.

By and by a new pastor came and the collection was discontinued, not because the new man did not believe in it, but because he had not been accustomed to it, and no one else thought much about it. But at the end of the year it was found that the benevolent funds had run short. When the matter was carefully gone over in order to find the leak, it was discovered that the mid-week offerings at the monthly concert had averaged \$100 a year. Needless to say that it was voted to restore them at once.

A COOPERATIVE PLAN FOR PASTORS

BY REV. EDWARD WAITE MILLER, D.D., NEW YORK, N. Y.

Home Secretary, Board of Foreign Missions,
Reformed Church in America

There was doubtless a time when the "Monthly Concert of Prayer for Missions" deserved its name. But in most of the churches in which it still exists, it has ceased to be a meeting for concerted prayer and has not yet developed

into anything that promises to be permanently satisfactory. The series of monthly missionary meetings here described was adopted as offering at least a change from what had come to be to many a wearisome and futile effort.

In the summer of 1911, while pastor of the Sixth Reformed Church of Albany, New York, the writer suggested to a few of his clerical friends that the missionary service which, according to custom, was held in the Albany churches on the third week-night meeting of each month, might be improved by providing for it a series of addresses on "Modern Missionary Heroes." His suggestions met with instant approval. Nine of his colleagues at once indicated their desire to cooperate in such a plan, and requested him to prepare a list of subjects and a schedule for ten months beginning with the coming October. The matter was duly advertised both in pulpit and press, and a schedule of subjects and speakers was printed for each church and widely distributed. Each speaker was assigned his subject (he was allowed to choose his own, if he preferred) sufficiently long in advance to give him plenty of time for preparation. When the churches opened in the autumn each had his lecture ready.

As a result of this arrangement there were delivered in ten churches ten carefully prepared addresses upon ten great leaders in the modern missionary enterprise. These addresses were limited to 45 minutes in length and were given from manuscript or not as the speaker preferred. In some cases maps and charts were made to illustrate the address. Inasmuch as his address was to be delivered before ten different audiences and in a kind of friendly competition with nine other speakers, each was stimulated to do his very best.

In accordance with the arrangement adopted, each pastor, after rotation in nine other churches, finally delivered his address, improved by repetition, to his

Heroes of the Faith

A Series of Lectures on
MODERN APOSTLES

of the
CHRISTIAN CHURCH

To be delivered in the
SIXTH REFORMED CHURCH

On Friday evenings

According to the following schedule:

1911

October 20—David Livingstone. Rev. J. V. Moldenhawer.

November 17—Henry H. Jessup. Rev. Charles G. Sewall.

December 15—William Carey. Rev. Charles F. Shaw.

1912

January 19—Robert Morrison. Rev. J. Wallace Young.

February 16—Adoniram Judson. Rev. Alexander Abbott.

March 15—John Eliot, Rev. William H. Hopkins, D.D.

April 19—John G. Paton. Rev. E. R. James.

May 17—Jacob Chamberlain. Rev. J. Addison Jones, D.D.

June 21—Guido Verbeck. Rev. James S. Kittell, D.D.

July 5—Cyrus Hamlin. Rev. Edward W. Miller, D.D.

own people. The addresses were given at the usual time of the week-night prayer-meeting in the regular prayer-meeting room and the service was limited to the usual hour. In some cases the pastor, being necessarily absent, arranged for some member of his congregation to preside at the meeting and conduct the devotional exercises; in others the visiting minister conducted the entire service.

In nearly all the churches there was a decided increase in attendance at these missionary meetings, and the people began to look forward to them. The prospect of hearing a new voice and the assurance that a carefully prepared address upon an important person would be given, made the meeting seem worth while to many to whom the ordinary missionary meeting made no appeal. The pastors, too, seemed to enjoy the change

and the opportunity to meet the faithful members of other congregations. The fact that one discourse served for ten occasions was also a consideration not to be overlooked. When one of the pastors was asked whether he would join the movement, he replied with enthusiasm, "Indeed I will. It is a fine labor-saving device."

The success of the first year encouraged a repetition and expansion of the plan. Other ministers express a desire to bring their churches into the movement, and the number rose to sixteen. As it was the custom in some of the churches to suspend the week-night services during two of the summer months it was found that eight monthly missionary meetings would suit them better than ten. It was, therefore, decided to form two circles of eight churches each. Each circle was to have a separate schedule, but the same topics and program.

As has been said, the subjects of the addresses for the first year were all biographical. The great missionary heroes whose life stories were told represented different denominations, different fields and different phases of missionary service. They thus had afforded an interesting mode of approach to the study of missions. But the second year, for the sake of variety, it was decided to present the matter from an entirely different point of view. In order to relate missions to the perpetuation and expansion of Christianity five of the eight addresses were planned on the history of missions and three on modern methods of missionary work. As there were two circles, two pastors were assigned to each topic.

It was not expected that this course would prove as popular as the first one, tho it was believed its educational value would not be less. The addresses were difficult to prepare and the subjects lacked the personal appeal inherent in biography. Nevertheless the interest and attendance were well sustained. The

general verdict, at the close of the eight months was that the course had been well worth while. The topics were as follows:

1. The Beginnings of Christian Missions.
2. The Conversion of the Roman Empire.
3. The Evangelization of our Pagan Ancestors.
4. Catholic and Colonial Missions at the Beginning of the Modern Era.
5. The Origin of the Present Movement for World-Evangelization.
6. Modern Missionary Methods of Evangelization.
7. Modern Educational Missions.
8. Modern Medical Missions.

Among the sixteen churches that adopted this plan for systematic instruction in missions the following denominations were represented: Baptist, Congregational, Lutheran, Methodist, Presbyterian and Reformed. The visit of so many pastors to other churches helped along the growth of sentiment in favor of Church Federation which came later. On the assumption that the average attendance at the meeting was no more than 25, at least 400 people during that year heard eight addresses on the History and Method of Missions. This would seem to be well worth the effort.

The fine fellowship that exists among the Protestant ministers of Albany has made possible this and other efforts dependent upon interdenominational cooperation. During the two years these monthly missionary meetings were in progress, the same ministers who cooperated to make them such a success, gave on week-nights in a centrally located audience room, eight series of lectures on "The Bible and Religion"—sixty-six in all. Such team work is possible only where the ministers of a community are in sympathy with one another and enjoy working together.

Mission Study at the Mid-Week Meeting

In some churches the problem of missions at the mid-week meeting has been

solved by turning the entire gathering into a study class for a period of six to eight consecutive weeks with a popular text-book and a competent leader. This is not an easy thing to do, but when well done seems to be productive of very good results.

A successful experiment along this line was recently tried in the First Presbyterian Church of Englewood, New Jersey, which numbers among its members Doctor Sailer and Robert E. Speer. The mid-week meetings were not large and the session voted to devote nine consecutive meetings to a course in mission study.

Doctor Sailer agreed to do the teaching provided he was given control of the entire session, devotional service as well as the study period. The course was thoroughly advertised by means of a little folder, and the whole arrangement of the room was changed. Instead of facing the desk, the chairs were arranged in a semi-circle facing one side of the room, and informality and sociability were encouraged in every way possible.

At the opening meeting the pastor of the church briefly introduced the course and then took his place as a member of the class. There was a devotional service at both the opening and the close of each session led by Doctor Sailer. Much stress was laid on prayer, but no time was taken for singing and the meeting was prolonged fifteen minutes beyond the usual hour to give more time for discussion. Notwithstanding its size the class was conducted as a real study class. Text-books were on hand for sale and note-books and sharpened pencils were provided at each session. Liberal use was made of blackboard, maps and charts, and a reference library of about thirty books with a librarian in charge, was placed on a table in front of the class and kept in constant circulation.

Those who were willing to make special preparation with the aid of the text-book were enrolled as regular members, but visitors and others who did not wish to do the work were made equally welcome. At the close of each session there was an assignment of work to be done for the next meeting and lists of thought-provoking questions were distributed to stimulate interest on the part of all in the next lesson. Prayer cycles were also distributed and their use continually urged. Everything possible was done to encourage free participation on the part of those present, and as a result many asked and answered questions who had never before been known to take part in a prayer-meeting.

The results were very gratifying. The attendance at the mid-week meeting in this church had an average attendance of less than forty—sometimes less than thirty were present—but during the sessions of the study class, the attendance averaged over 80. After the first meeting there were never less than sixty present. "Many attended who had not been seen at the mid-week service for many months," says Doctor Sailer. "The majority of those who attended bought text-books and studied them, took notes, and participated in the discussions. A large number did collateral reading, an average of twelve books a week being taken from our thirty-volume reference library alone. Several persons had a definite interest in missions aroused for the first time in their lives and a number of subscriptions to the China Campaign of the Presbyterian Church were secured. The plan was generally voted to have been well worth while."*

*Added information on the subject may be found in a little leaflet, "A Mission Study Class at the Mid-week Church Meeting," by Doctor Sailer, published by the Presbyterian Department of Missionary Education, 156 Fifth Avenue, New York, N. Y.

He that saveth his time from prayer shall lose it; he that loseth his time in communion with God shall find it in blessing.—*Wilder.*



Two Warfare--A Contrast

THE CONFLICTS OF THE WORLD

THE CAMPAIGNS OF GOD

Ephesians, 6:12

"Against flesh and blood"

"Against spiritual wickedness"

THE CAUSE

Pride, envy, and jealousy of men and nations.
 Desire for human supremacy over others.
 The ambition of worldly rulers for power.

The love of God for man—desire for his good.
 The ignorance and evil in men apart from God.
 The lack of harmony between man and God.

THE PURPOSE

Material advantage. Control of commerce.
 Increase of territory, racial supremacy.
 Peace by armaments and fear of death.
 The subjugation of the weak by the strong.

Moral and spiritual advancement of mankind.
 Extension of the knowledge and love of God.
 Divine supremacy. Peace by righteousness and brotherly love.
 To win men to God and to save them from sin.

THE ENEMY

Opponents of a national program.
 Races and nations desiring independence.
 Those who have what others want.
 Rulers who oppose the stronger nations.

Opponents of truth, love and righteousness.
 Ignorant bigots and selfish leaders.
 Those who exploit men to their detriment.
 The devil and his followers, who lead men astray.

FORCES FOR VICTORY

The nations of the earth. Blood and iron.
 Armies under the direction of generals.
 Proclamations and treaties.

The Church of Christ. Spiritual powers.
 Followers of God under the leadership of Christ.
 Prayer, watching, working.

THE WEAPONS

Death-dealing missiles, guns, bombs, torpedoes.
 Fire, sword; rapine, hatred, and murder.
 "The wiles of the devil."

Life-giving messages. "The Word of God."
 Schools, hospitals, industry; love and Christlike lives.
 "The whole armor of God."

THE COST

Expense of large armaments, forts, armies, navies, coaling stations, etc.
 Useless in peace, but costing \$2,000,000,000 a year. \$5,480,000 a day.
 The present war, costing about \$50,000,000 a day.

Expense of Christian churches and schools for benefit of men, women, and children at home and abroad.
 Useful, always costing less than \$2,000,000,000—a permanent investment.
 Protestant Christians spend in aggressive work about \$75,000,000 a year.

Men engaged in killing each other, 20,- 000,000.	Christian missionaries to foreign lands, 24,000.
Prisoners to be maintained, pensions, in- demnities.	Christian workers employed in Europe and America, 300,000, at a cost of not over \$200,000,000 a year.
Destruction of industries, commerce, art, cities, and pursuits of peace.	Erection of buildings and equipments for churches, schools, hospitals, etc., to elevate men.
Expensive war machinery destroyed.	

THE RESULTS

Death to young men, husbands, fathers.	New knowledge, power, and happiness to men.
Killed and disabled in three months report- ed at 300,000 to 600,000.	Conversions from heathenism, 200,000 in one year.
Cities sacked and burned. Treasures de- stroyed.	Communities transformed, schools estab- lished.
Men maimed, women ruined, children killed.	Men and women healed, children educa- ted.
Families obliterated, countries impover- ished.	Family life purified, industries estab- lished.
Science hindered, education retarded.	Science and discovery and civilization ad- vanced.
Commerce destroyed (400 ships taken in six weeks).	Commerce built up (16,000,000 Scripture portions alone).
Religious and philanthropic work hin- dered.	Religious and philanthropic work pro- moted.
Burdensome war debt taxation for years to come.	Men taught the blessing of service and sacrifice.
Factories, churches, art treasures, etc., in ruins.	Buildings maintained for industry, religion, education.
Animal passions given control of men.	Spiritual and moral natures of men de- veloped.
Money squandered that might have been used for education, canals, railroads, science, art, religion.	Money put into permanent improve- ments for the betterment of mankind and for the development of the nat- ural resources of the earth.

THE END

DEFEAT

Strife—Material and physical forces
dominant—Fear reigns.

VICTORY

Peace—Divine and spiritual forces dom-
inant—Love reigns.

IN WHICH KIND OF WARFARE ARE YOU MOST INTERESTED, AND WHICH IS WORTHY OF THE WHOLEHEARTED SUPPORT OF MEN AND OF GOVERNMENTS? WHAT ARE YOU DOING TO HELP?

THANKSGIVING AND PRAYER IN WAR TIME

THIS is surely a time to pray for deliverance from the unbelief which may hinder God in His mighty works, and that we may so trust in Him and follow His leading that He may be able to accomplish His will in us and let His power work among us.

In the midst of many difficulties and dangers there are many reasons for thanksgiving to God for His mercy and guidance.

Thanksgiving that in many of the mission-fields the work is not seriously

interrupted by the war; that many who are naturally counted as enemies are ministering to each others needs; that a spiritual quickening is evident in camps and churches, where men are sobered by the war.

Pray especially for the missionaries in German East Africa, who are completely isolated, and for workers in Turkey, most of whom had to leave that country or are in danger from the Turks. Pray that throughout the Christian nations the hearts of men may be humbled in true repentance before God, and may seek the peace that comes through Jesus

Christ. Pray that from this conflict may come new opportunities for the Gospel and new desire for the coming of God's Kingdom.

Pray that Christian men and women may be revived with new zeal and the spirit of sacrifice to proclaim the healing Gospel of Jesus Christ.

Pray that all Christians may remember the sacred obligation to maintain the work which is so near to the heart of God, and to which He has commissioned His church—the taking of the "Good News" to the ends of the earth.

Let us pray that patience and courage may be given to the missionaries during the isolation, the necessary retrenchments and the prolonged delay in sending reinforcements; also that the missionaries may be kept in God's peace.

WAR AND PEACE

HOW petty seem some of the differences that separate Christians when they are looked upon in the face of a great crisis or threatened danger. Who in Great Britain would think of pressing now for a decision in the Kikuyu Controversy? Who will inquire as to the church from which a soldier comes so long as he is sound in body, courageous in heart and loyal in spirit? The antagonism and contentions of the suffragists in England and the Unionists in Ireland are forgotten as the people face a common foe. German Socialists have joined with their opponents to fight for their common Fatherland, and old-time enemies, the Russians and Japanese, are allied in a common cause.

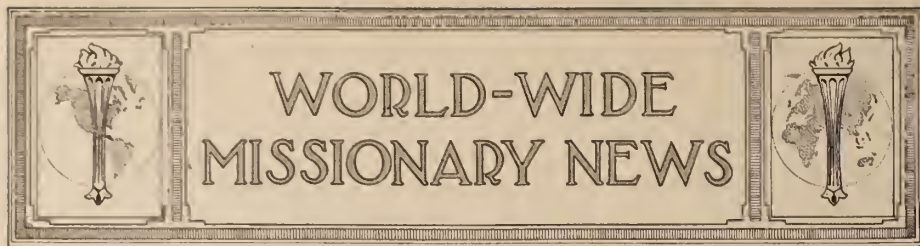
Has not God here a lesson for His Church. In the face of the prevalent sin and its consequences in the world how petty seem the differences that divide God's people. How unstatesman-like are the contentions as to what body shall occupy a certain station and the questions of forms of worship and minor differences of belief. The great questions are: "Who is on the Lord's side," and who will follow the Lord

Jesus Christ in His campaign to win the world by testimony of truth and service of love. The warfare against evil and ignorance should bring harmony among Christian forces.

THE HEBREW CHRISTIAN ALLIANCE

ONE of the most serious and omnipresent obstacles to the evangelization of the Jews has been and is the lack of harmony and sympathetic cooperation among Hebrew Christians—especially among those who are working for the conversion of their fellow Hebrews. It was, therefore, an important step in advance when a "Hebrew Christian Alliance of America" was formed as the outcome of a Jewish Mission Conference in New York on May 23, 1914. The first president chosen was Rev. S. B. Rohold, who has been doing such remarkably successful work in Toronto. The secretary is Rev. A. R. Kuldell, who is the only paid officer, but who serves without guaranteed salary in order to avoid the danger of a deficit. We believe that this alliance of Hebrew Christians may be the means of great advance in the evangelization of the "Chosen People." Not only does it aim to gather into Spiritual Fellowship the Jewish Christians that are scattered abroad, but it seeks to help the afflicted, to cultivate a spirit of love and cooperation, to study the needs and progress of missions to Jews, to promote conferences for the consideration of the most effective means of reaching them, and to spread among Christians of all churches a deeper sympathy for this work and a greater desire to cooperate in it. Gifts are needed to make possible the efficiency of this Alliance, and we believe will be wisely used for the salvation of Israel.

Mr. Maurice Ruben of 333 Forty-second Street, Pittsburgh, is Treasurer, and the Rev. A. R. Kuldell, 618 H Street, N. W., of Washington, D. C., will give any information desired in regard to the organization.



WORLD-WIDE MISSIONARY NEWS

WORK AMONG THE JEWS

Outlook for Missions to Jews

MISSIONARIES to the Jews report that this has been a year of peculiar blessing in their work. The number of conversions and baptisms exceed, by at least 30 per cent., that of any other year. The chief visible result is seen in the attitude of the young people who visit the missions. The former sneering and misbehavior are things of the past. The Jews now visit the missions to listen, and they show the utmost respect for the speaker and for the message. The Jews are also throwing off their fear of the Rabbis and the elders, so that there are more open confessions. Those who are laboring among Israel feel that there is a new epoch coming, and that the result will be years of reaping and organization.

Presbyterian Missions to Jews

THE General Assembly of the Presbyterian Church of U. S. A. passed a resolution last June that the Home Board should cooperate with any Presbyteries willing to start any work among the Jews. Mr. Henry Hellyer, formerly of Glasgow, Scotland, a most sincere, honest and upright Hebrew Christian, a graduate from the Princeton Theological Seminary, was appointed missionary to the Jews by the Board of Home Missions. He began work in September, with headquarters at Germantown, Pa., and since that time has been visiting various Presbyteries, and has been able to inaugurate work among the Jews at Mizpah Parish, Philadelphia. That Presbytery has approved of a budget of \$5,500 a year for salaries, equipment, etc. They have secured a building

which is to be renovated. The Presbytery of Pittsburgh also passed a resolution to inaugurate work among the Jews, with the help of \$5,000, from the Board of Home Missions. The Presbyterian Church of U. S. A. is thus to take up in earnest Christian work among the Jews of the United States.

Jews Affected by the War

THE number of Jews directly affected by the war is roughly estimated as follows:—

Country	No. of Jews in Country	No. of Jews in Army
Russia	6,200,000	210,000
Austria	1,313,687	100,000
Hungary	932,416	50,000
Germany	615,029	30,000
France	100,000	17,000
Servia	15,730	2,500
Belgium	15,000	2,600
Great Britain..	250,000	16,000
Canada	150,000	2,000
Australia	20,000	1,500
Morocco	109,712	5,000
Algeria	46,000	2,000
India	20,980	2,000
	9,788,554	440,600

The total number of Jews in the world is 13,052,864, so that if we add the Jews in Turkey there are over three-quarters of the Jewish race directly involved in the present hostilities—a tremendous penalty to pay for their dispersion among the nations! It is startling to reflect that 75 per cent. of the Jews are thus affected, and 60 per cent. of the world's general population are directly involved.

The Czar and the Jews

THE *Jewish Era* gives expression to the questions that must have arisen in the minds of many of those who have read in the papers the Czar's proclamation to the Jews in the early

days of the war, in which he addresses them as "My Beloved Jews." "In this document the Czar is said to remind Jews of the benefits they have received from Russia, and the House of Romanoff in particular, and His Majesty calls upon them to volunteer in the Russian army, as Jewish and Russian interests are one and the same. In return for this the Jews are to be permitted to live in districts hitherto forbidden to them. This language sounds strange with the groans and agonies of Bialystok, Kieff and Kishenev still ringing in our ears. Is it "a passing ebullition of sentiment" or is it the conviction of a conscience that at last has been touched by the miseries of a long-suffering people? Or will it be another Rumanian affair of promises unkept, of peace pacts broken, so fashionable in these war days?

Two Successful Missions in Hamburg

THE Irish Presbyterian Church has, perhaps, the best equipped mission to the Jews in Germany. The pastor and head of the mission is the Rev. Arnold Frank, D.D., who still retains the valuable aid of Dr. Aston. In connection with this mission there is a beautiful church edifice and house of industry and home for enquirers. They have also one of the best equipped hospitals. The mission published a little book, setting forth 25 years of mission work, and in it there are photographs of no less than 77 converted Jews, ministers, missionaries and 12 theological students. Some of these men belong to the best missions and are of the noblest type, including the Rev. Mr. Rosenberg, the missionary to the Jews in Russia, and Rev. Mr. Carlton, rector of a fashionable church in London, England, and Pastors Landsberger and Kirsch, and men who occupy some of the finest pulpits in Britain and Germany. Dr. Frank was in Switzerland when the war broke out and was not permitted by the German authorities

to return to Hamburg. The military authorities demanded the hospital for military purposes, as well as the ten deaconesses, and the house of industry and enquirers' home was closed.

Another well-equipped mission near Hamburg is that of the London Jewish Society, in charge of the Rev. Mr. Dolman. It is situated at Wandsbek, a little outside of Hamburg, and has a beautiful mission home, a little English chapel, a printing-office and book binding establishment, and a house for enquirers. This mission has had quite a number of important converts, among whom some are rectors of Anglican churches, and others are prominent missionaries. Mr. Dolman is a Dutchman and is therefore not personally affected by the war, but since the mission is British, the authorities have forbidden the sending of money. The London Jewish Society, perhaps, more than any other, feels the results of this terrible war. Her missions in Palestine have been practically closed, and in France, Austria, and Russia her missions are suffering severely.

Death of Missionaries to Jews

MISSIONS to the Jews have recently lost many sainted men by death. One is the Rev. Aaron Bernstein, B.D., one of the most learned of Hebrew scholars in Jewish mission work. The Church of Scotland has also lost a noble self-sacrificing worker in the person of Mr. Morris Michaelis. But the man who stands out pre-eminently, as a loss to the whole Church of Christ, is Dr. D. C. Ginsburg of the British Museum. He was a native of Poland, a man of sterling character and of great Hebrew and Rabbinical learning. After being graduated from the Universities in London and Cambridge, he was a missionary of the British Jewish Society, but he resigned in 1863 to undertake important literary work in connection with the British Museum.

The *Daily Chronicle* (London) says:

The greatest of Oriental scholars in our own time, Dr. Ginsburg, enjoyed a world-wide fame. His vast knowledge of Biblical matters led to his taking part in many controversies. One of the most memorable was with William E. Gladstone, with whom he became on terms of intimate friendship. This great Hebraist was one of the original members of the committee appointed by Convocation in 1870 to undertake the revision of the Old Testament. For the last six or seven years he had devoted himself to the compilation of a Massoretico-Critical Hebrew Bible, and he was engaged on this until a few days before he died. Dr. Ginsburg's labors in the cause of Biblical scholarship included many articles in Bible dictionaries and encyclopedias.

AMERICA

In Favor of National Prohibition

A RECENT issue of the *Ladies' Home Journal* tells of a group of able men casually gathered at a dinner party who discuss together the question of prohibition, as follows:

The first was a business man of large interests: "I wouldn't think of voting for State prohibition, but let national prohibition come up and it will have my vote in a minute. Drinking has become an economic issue, and I am willing to give up my whisky and soda for the good of the many." The second was a large employer of men—about eighteen thousand: "I am ready for national prohibition. Up to this time it has seemed a far-away ideal to me. Now I see it as a pure efficiency measure." A physician was the next: "Medicine can do without it; science is against it; the old idea of alcohol as a food is exploded. I am all ready for my vote for national prohibition." And, last of all, was a wholesale dealer in liquor who started the talk and who finished with this significant statement: "You're right. We are seeing the handwriting on the wall. I said at a

meeting of our wholesale liquor dealers the other evening that we didn't have five years of life ahead of us. Strange as it may seem to you, I would vote for national prohibition. It's best all round."

Home Mission Week

THE week before Thanksgiving is Home Mission Week. This year attention is centered around the theme, "The Social Force of Christian Missions: Christ for Every Life and All of Life." Programs and suggestions were prepared for the regular church service, for the church prayer-meeting, for the Sunday-school, and for the mid-week Thanksgiving service. These suggestions included a cantata, "Our Country for All."

Friendly Hand to Foreigners

THE Friendly League, which was recently organized by the committee on immigration of the New York State Executive Committee of the Y.M.C.A., is spreading rapidly, and promises to become nation-wide. Any man who subscribes to the following creed may join it. "I will try each day in my contact with the foreigner to show him by my courtesy and friendliness that the Christianity and the American ideals taught by the Young Men's Christian Associations and the church are not mere forms but realities." The founders believe that tho the immigrant has been helped in many ways in the past, he has missed the right hand of Christian brotherhood, and the result has been that he has come to believe in many, many instances that American democracy is a mockery. The Friendly League aims to remove this misunderstanding and bring to thousands of immigrants the realization that America will be a new home to them.

Chapel Needed for Louisiana Lepers

REFERENCE has been made to the plan undertaken by the Local Ministerial Alliance of New Orleans

to provide Protestant teaching for such inmates of the Louisiana Leper Home as desired it. The services held thus far have met with great encouragement, and show the necessity for a small chapel. As the services are now held, the men and the women come at separate hours, because there is no room large enough to accommodate both. The State Board of Control has granted permission to build a small Protestant chapel, and the local committee are now looking for material or funds. The building will be of plain construction; but the number of residents in the Louisiana Colony has now increased to ninety, and consequently a building must be erected on a larger scale than at first planned.

Bible Society Centennial

THE centennial of the American Bible Society comes in 1916, and Dr. Haven, one of the Society's secretaries, has already begun a tour of the world to confer about the forms the celebration shall take, since it is to be, like the work of the Society, worldwide. Nearly all religious bodies will take some notice of the celebration, and Protestant Christians will join in observances to rejoice over one hundred years of Bible translation and distribution. Richmond, Atlanta, Birmingham, New Orleans, Dallas, St. Louis, Chicago, Denver, San Francisco, Portland, Seattle, Minneapolis, Detroit, Pittsburgh, Philadelphia, Washington, Baltimore, New York and Boston of American cities, are to have large celebrations. Other observances are to take place in Peking, Shanghai, Canton, and principal cities of China; in Tokio and Yokohama in Japan; Manila, Bangkok, Constantinople, Cairo, Seoul in Korea, Mexico, Havana, Panama, Rio de Janeiro, Buenos Aires, Santiago, Lima and principal cities of South America; also in India and South Sea Islands.

A Composite Bible Class

THE Rev. A. W. Stevenson, a member of the Presbytery of Philadelphia, and for ten years a missionary in Cuba, is conducting a Bible-class of University of Pennsylvania students, in which each Sunday afternoon there come together Mohammedan, Brahman, Buddhist, Confucian and Roman Catholic and Protestant students.

Two hundred and sixty-four foreign students at this university came last year from forty-six different nations. They come from eight divisions of the British Empire and twelve nations of Europe, including those involved in the present war; from China, Japan, Korea, India, and the islands of the Pacific; and from fourteen of the republics of Central and South America. Their presence in the colleges and professional schools of this great university is an unparalleled opportunity for the Church, for the university, and for all friends of peace and righteousness.

EUROPE—GREAT BRITAIN

An Instructive Retrospect

THO for the moment it seems as if philanthropic and religious enterprise will suffer grievously from the great war, there is reason to hope that in due course the spirit of benevolence will assert itself with renewed, and indeed with increased, vigor. The records of a hundred years ago fully justify this expectation. It was, as we remember, in the terrible period of twenty years, which ended in the battle of Waterloo (1815), when stringency abounded on every hand, that some of the largest evangelistic societies were organized in Great Britain. The Baptist Missionary Society having pointed the way, in 1792, there followed, in close succession, among other organizations: the London Missionary Society, in 1795; the Church Missionary Society, in 1799; the Religious Tract Society, in 1799; the British and Foreign Bible

Society, in 1804; the Aged Pilgrim's Friend Society, in 1807; and the London Jews Society, in 1809. Moreover, the example and influence of these undertakings told across the Atlantic, and in spite of the political commotion which prevailed there. Hence we find that, in 1810, there was founded the American Board of Commissioners for Foreign Missions, and in 1814 the American Baptist Missionary Union. So we may reasonably hope that, with the blessing of God, good may grow out of the conflict which, at the present, is causing so much pain and sorrow.

New Head for China Inland Mission

THE China Inland Mission society is fortunate in securing Rev. J. Stuart Holden of St. Paul's Church, Portman Square, London, as Home Director. He has been a member of the London Council since 1905 and succeeds Mr. Theodore Howard, who died last February, after filling the office for thirty-five years. Mr. Holden has felt it necessary to retire from the other Missionary Boards with which he has been connected, in order that he may devote his time and strength to the work of the China Inland Mission. His Church and its institutions, with the Missionary Training Institute, will be the only responsibilities to which he intends henceforth to commit himself. He comes into his important office at a time when the Nation and Church are passing through a period of unparalleled trial and difficulty.—*China's Millions*.

THE CONTINENT

Work Among French Soldiers

DR. HIATT, the pastor of the Union Church in Paris, reports rumors of an evangelical propaganda in the French Army. Partly because of the extent to which a reputation for religion would do a man harm in French military circles, the meetings are held with the

secrecy that attached to Protestant gatherings in the centuries of Roman Catholic domination. The movement appears to have started with a cobbler who has a genius for expounding Scripture. To him have come many privates seeking spiritual instruction, and the influence of his work is said to be very definite, and to have reached officers as well as the rank and file.

Uprising Against Alcohol

AMONG the great universities of Europe that give courses in various phases of the relation of alcohol to crime, insanity, pauperism, etc., are the Universities of Utrecht, Giessen, Berlin, Bonn, Strassburg, Vienna, Tuebingen, Heidelberg, Munich, Prague, Basle, Berne, and Geneva. There are thousands of students in these institutions enrolled in total abstinence societies and they have been exceedingly active in conducting temperance campaigns. All these organizations, together with the Intercollegiate Prohibition Association of America, are members of the International Bureau of Abstaining Students with headquarters at Zurich.

National Prohibition in Russia

WHO would have dreamed that Russia would get ahead of us in the matter of outlawing the liquor traffic? And in Russia prohibition is likely to mean what it says: for they have a way of making laws effective there. The *World* says: The Czar inaugurated the greatest temperance movement in the history of the world when, two months ago, as a war measure, he issued the edict prohibiting the sale of vodka. It was not intended at the time that the suspension of the traffic in this liquor should be more than a temporary expedient. But so rapid has been the change in the habits of the people and so remarkable the improvement in the condition of the peasantry that by imperial decree the sale of

vodka is to be barred indefinitely after the war.

The sale of spirits in Russia is a state monopoly, which has produced nearly 30 per cent. of the government's ordinary revenues. In order to meet the needs of the imperial exchequer it has increased the number of dram-shops in the rural districts and directly aided in the spread of poverty and drunkenness among the working classes. Being a cheap drink, made from grain or potatoes, the Czar's ministers, for revenue purposes, have deliberately adhered to the policy of increasing the consumption, regardless of the steady degradation of millions of the Czar's subjects. Only rarely has a statesman like Count Witte ventured to question the wisdom of the government's course and even he was not able to offer a satisfactory revenue substitute.

That some of the cruel consequences of war should be unexpectedly offset by a great social and economic reform of which Russia stands in need is one of the ironies of circumstances.

What a Russian Sunday-School Did

SOME years ago a Christian woman in Russia organized a Sunday-school for the poorest class of children in an outlying part of St. Petersburg. Here a Christian factory-owner, a Dane by birth, offered the top floor of his building for this purpose, and soon the children began to flock in, reaching an average of about 400 in autumn and spring, and 1,000 in mid-winter. Not knowing where to find teachers she applied to the Student Christian Association and got men and women helpers. One of the women students had as many as 80 little girls in her class. Last winter it was reported to the archbishop that this Sunday-school was an agency for sectarian propaganda and should be stopt. He sent a student of the Ecclesiastical Academy to verify the fact, and this student not only

satisfied himself that the accusation was groundless but expressed his fullest sympathy with the way in which the work was being conducted.

Baptist Work Among Rumanians

THE Baptist Church has not only interested itself in the spiritual needs of the Russian people, but has been very successful in its labors among the Rumanians both in Europe and America. In Hungary there are now about 8,000 Rumanian Baptists, altho evangelization among these people began only about 25 years ago. It was initiated by German Baptists. In the United States little Rumanian Baptist churches are starting up here and there. In a recent conference in the First Rumanian Church, Cincinnati, O., 380 church members were represented. The delegates were lay preachers, mostly common laborers. At Akron, Ohio, 100 Rumanians are about to build a church home. These Rumanian Baptists are called "Repenters" (*Pocaiti*) by the Rumanian Catholics.

MOSLEM LANDS

The Disintegration of Turkey

THE New York *Independent* gives in a succinct table the way in which Turkey has been disintegrated in the past century.

GREECE: Independent kingdom, 1830.

ALGERIA: French occupation, 1830; now a province of French republic.

SERVIA: Autonomous principality, 1830; independent principality, 1878; kingdom, 1882.

RUMANIA: Autonomous principality, 1862; independent principality, 1878; kingdom, 1881.

MONTENEGRO: Independent principality, 1878; kingdom, 1910.

BOSNIA and HERZEGOVINA: Occupied by Austria-Hungary, 1878; annexed to Austria-Hungary, 1908; now sought by Servia.

BULGARIA: Autonomous principality, 1878; independent kingdom, 1908.

EASTERN RUMELIA: Administrative autonomy, 1878; annexed to Bulgaria, 1885.

CYPRUS: Ceded by Turkey to England, 1878.

TUNIS: French protectorate, 1881.

EGYPT: Occupied by Great Britain, 1882.

TRIPOLI: Occupied by Italy, 1911.

CRETE: Autonomous, 1898; annexed to Greece, 1913.

ALBANIA: Independent, 1913.

MACEDONIA: Annexed to Greece, 1913.

Great Britain threatened that if Turkey entered the war there would be no Turkey left, either in Europe or in Asia.

Christendom United Against Islam

S. M. ZWEMER says in the *S. Constructive Quarterly*: "One of the most startling visual proofs of the present-day strength of Christianity in the Ottoman Empire, as well as of its sad divisions, is found in a map recently published. It was prepared by Major R. Huber, formerly professor in the Imperial Ottoman War School and chief engineer in the Lebanon Province. The map shows on large scale the proportionate population of Moslems, Catholics, Armenians, Greek Orthodox, Syrians, Jacobites, Nestorians, and Protestants in every province. It also gives the number and location of the various patriarchates, bishoprics, cathedrals, churches, convents, schools, orphanages, and hospitals, each division of the Christian church being represented by a different color. The map is literally dotted with Christian institutions and mission centers, but the color scheme is as perplexing and discouraging as that of the "Rainbow Bible" to one who believes in the Mosaic authorship of the Pentateuch. If anything can unite these forces of Christendom in the Ottoman Empire, it surely is the unprecedented opportunity *now*, under the new conditions of government, economic development, and freedom, to

evangelize the Moslem population. Everything calls for a united church."

American Interests in Turkey

SOON after the outbreak of the European war, a delegation representing American missionary interests in Turkey met in New York, to consider the situation, and it was decided to send a delegation to Washington to wait upon Mr. Bryan, the Secretary of State. The latter gave assurance that the United States Government would do everything in its power for the protection of American missionary interests in Turkey, and would undertake to get gold into the hands of the missionaries, provided they could not obtain funds on the ground.

Mr. Henry Morgenthau, the American Ambassador, again demonstrated his broad-minded interest in the work of the missionaries, for before any action was taken by the State Department, he cabled from Constantinople that on his own responsibility he had advanced to Treasurer Pect of the American Board in Turkey \$17,800 in Turkish gold, notwithstanding the fact that the banks in Turkey refused to pay out any money at this time. How he was able to do it is not explained. Another cablegram announced that the ambassador had advanced \$5,000 to the Syrian Protestant College.

Gathering of Christian Students

THE first Christian student conference ever held in the Turkish Empire met at Mount Lebanon in July last. It was under the guidance of the Y.M.C.A. and was held in the Presbyterian School for Boys. It continued for a week. The speakers included teachers and missionaries from numerous schools, colleges, and missions. The student delegates were from English and American colleges. The spirit of the meeting is embodied in the "declaration card" drawn up for use among stu-

dents in the colleges this year: "It is my purpose, in the spirit of Christ, to make religious work in my own country the chief aim of my life." The conference is interpreted by those who report it as having in it "the beginning of a great power for righteousness."

Jews Barred From Palestine

THE Porte has again prohibited the immigration of Jews into Palestine. The reason is that the anti-Jewish campaign carried on by the Arab press of Syria against Jewish immigrants has lately assumed large proportions. It is probable that the agitation is fomented by Arabs who are opposed to the Young Turks and who seize on the immigration of Jews as a pretext for attacking the party in power. The decision of the Porte has created a painful impression at the Chief Rabbinate in Constantinople and in Nationalist circles.—*The Jewish World*.

Gregorian Sunday-Schools in Turkey

THIS year the World's Sunday-school Association has distributed 2,000 copies of the Armenian and 1,600 of the Turkish Sunday-school lessons for each quarter. For the first time Gregorians have bought them and are using them. They are highly praised in the "Dadjar" or Temple, the official organ of the Gregorian Church. Gregorian Sunday-schools have been organized in a number of places. The cordial reception given to the International Lessons is the more remarkable in view of the hostility this ancient branch of the Christian Church has formerly shown toward Protestantism and Evangelical Missions.

INDIA

A Hindu Device Against Christians

BISHOP FRANK W. WARNE, of the Methodist Church in North India reports that while at first caste leaders took little notice of the mass movements among the outcastes to-

ward Christianity, these movements are now assuming such proportions that they are becoming alarmed. Some of them recently prepared a document which is a sort of pledge to renounce the Christian faith and to drive out of their village all foreign preachers. This paper the humble believers are asked to sign by affixing a thumb-mark. Under such condition *only* are they promised freedom from persecution. At a large conference of Indian preachers who care for a community of at least 50,000, the Bishop inquired, "Have you ever known any of our Christians to put his thumb-mark on such a document?" A chorus of voices answered, "No, not one."

Suttee Up to Date

THE British Government may have succeeded in practically abolishing the custom of suttee among Indian widows, but the *Church Missionary Review* tells of a girl at Jaidpur, Bengal, whose husband had recently died of smallpox, who saturated her clothing with kerosene and set it alight. An Indian correspondent of the *Statesman* described it as a "heroic sacrifice," but he was uncertain whether to account for the tragedy by ascribing it to her affection for her husband or that "she realized too truly what a lifelong widowhood meant for her." Similar motives, combined with established custom and the sense of religious duty, were doubtless responsible for the earlier practise of the widow's self-immolation on her husband's funeral pyre.

A Message From Mandalay

REV. S. R. McCURDY, of the Baptist Mission in Burma, sends this earnest appeal: "It makes one's heart ache to sit down with our map of the district and plan out a trip along the cart roads and river, and then when we come to count up the cost be obliged

to cut out that village, and then another and another. And yet all the time you know that those villages have not had the gospel for two, four, six, yes, at times ten years,—and some of them have never heard the message, have never looked on the face of a Christian preacher, white or native. American dollars here mean so many miles of cart road covered—hours of preaching—villages evangelized—pages of Christian literature in the hands of heathen—Christian souls made aware of a loving Savior. The lack of them means simply no rolling cart wheels—villages unreached—heathen untouched—and Christless graves out there on the lonely outskirts of the jungle village. Would that the churches at home might compute offerings as we must learn from bitter experience to compute them out here, in terms of cart tracks, new villages, new hearers, a reiterated message, priceless souls made new in our Savior.”

The Hookworm Plague in Siam

DR. W. H. BEACH of the *Nau* mission dispensary (Siam) is taking up the hookworm sickness. He finds that 90 per cent. of the natives he examines have this infection, and that 95 per cent have an intestinal parasite of some kind. The consequence is pale, anemic faces, swollen feet and hands, boils, ulcers, pains in stomach, and a lack of energy. As this sickness has continued for generations past, the general devitalized condition of the Siamese is not surprising. Dr. Beach proposes a twenty-year campaign for the eradication of this disease—a campaign carried on jointly by the government and the different mission dispensaries,—and has no doubt as to its ultimate success.

The Bible for Burmese Moslems

A COLPORTEUR of the British and Foreign Bible Society in Burma reports: “I sold one Holy Bible to an

orthodox Mohammedan. He has been one of my bitterest opponents, and has often laughed and scoffed at me as I passed his shop. I asked him why he wanted to buy a Bible, and he confessed that he had secretly read an Urdu Gospel bought from me by one of his servants. In this book he had found many good things which he had never heard of, and he now wanted to read the whole Bible.

Mission Tannery in Siam

THE Kenneth McKenzie Memorial School, at Lampang, has installed tanning machinery for its industrial department and is producing first-class leather. A large German firm buys the product. Mr. Vincent writes: “It was with considerable anxiety we first fired the boiler, ran the steam up to 60 lbs., and opened the valve into the engine. The boiler had lost its steam gage, water gage, injector, and fixtures on its way from England. These I had to fit up from an available junk-heap. I had never even started an engine before, let alone fit up a boiler. But all the machines do their work well. The leather-splitter splits leather and tanners tan. As one of the by-products of the tannery we are going to be able this year to pump water on to the school farm to irrigate it. One pumping plant will throw 24,000 gallons per hour. We are expecting as a result a good crop of rice for feeding our boys in the school. The First Presbyterian Church of Portland has just invested \$1,000 in the completion of this school plant.”

CHINA

Go-to-Church Sunday in Peking

IN a discussion on the relation of the Church and the Government school students which took place in Peking, the following were some of the hindrances referred to by the students: the Church is foreign; the number of divisions in the Christian Church is

confusing to Chinese; some of the doctrines form a stumbling-block; the student sees many hypocrites in the Church; when foreigners preach in Chinese, they are not inspiring; often the sermons are vague and too much knowledge of the Bible is taken for granted; and lastly Confucianism is good enough. In the hope of getting many of these students in church at least once, the workers named one day "Go-to-Church Sunday" and prepared for it. All the pastors of the city were invited to preach that day with the needs of the students in mind. It is estimated that between 150 and 200 young men heard that day their first sermon.—*The Student World*.

Sherwood Eddy in China

REPORTS come from Kuling, the Central China hill station, of the striking way in which the missionaries gathered there in the summer were united both in prayer and in executive efforts, to ensure the success of Sherwood Eddy's evangelistic campaign among students. But even more striking is the interest the Chinese themselves are showing in the plans. Many of the Chinese gentry have come forward with offers to open guild halls for the meetings. A missionary in Amoy had heard that there was to be a meeting of the chamber of commerce in Amoy for the unveiling of a tablet presented by Yuan Shi Kai to that body. Knowing that all the important men of the city would be there and he might gain an opportunity to present plans for the Eddy meetings, he went very early. The speaker for the occasion was three-quarters of an hour late, and Mr. W—— used every minute of that time to tell of Mr. Eddy's coming and what it would mean to their city. He so aroused their enthusiasm that immediately after the unveiling of the tablet they returned to the subject. The campaign is first

of all for men, but can not but affect all lines of work.—*The Continent*.

China's New Conditions

IN a letter from China written to the editor, Dr. R. H. Glover, of the "Christian and Missionary Alliance," writes his observations. "I have been among those who have spoken enthusiastically of the new conditions, as making for increased rectitude, progress and justice in the affairs of the government, but first hand contact with affairs has brought no little disappointment in this regard. The promises of a higher order of administration have thus far not been fulfilled; the hopes for better conditions in general have not been realized. The general opinion of both natives and foreigners is that present conditions are worse than before the Revolution. The readjustment of so great an empire is a huge problem that requires time and patience, and consideration is due those who have the task in hand; and if one could think that those in power were controlled by unselfish motives, one could bear patiently with many mistakes and delays due to inexperience and the difficulties of the case. The sad fact is that such motives are not the controlling ones. Graft is rampant, with even less attempt to disguise it than before. Taxes have increased and become most irksome. Large foreign loans are made, but seem to evaporate with suspicious rapidity, leaving the government still seriously embarrassed. Local officials appear no more sincere than of old, and they are certainly less efficient. The highest provincial officials have within the last few weeks made brazen faced efforts to obstruct the legitimate purchase of property by a missionary society. Without a shade of justifiable reason the seller was thrown into prison and threatened with even worse if he did not secure the return of the property. After a month's imprison-

ment he was finally released on the firm demand of the consulate, the Chinese officials during that time having gone through a whole series of evasions and bluffs that were nothing less than a direct insult to foreigners. . . . We are not discouraged, believing that China's welfare is in higher and safer hands than those of the would-be reformers. These latter have to some extent caught the vision of better things for their country, and there are among them sincere and well-meaning souls. But at best there has been an overweening 'confidence in the flesh,' and God is having to say as of old, 'Not by might, nor by power, but by My Spirit.' So far, in spite of a *willingness to do* there has been a striking *inability to perform*. The whole situation calls loudly for earnest prayer by God's people, that He will use these unhappy conditions to reveal to China a deeper need than she has yet realized, and to displace self-assurance by a spirit of humble trust in Him for wisdom and strength."

Missionaries Robbed in Manchuria

THE workers of the United Free Church of Scotland mission in Yungling, China, while on a journey of over fifty miles by native cart to the railway which would take them to Mukden, where they were to attend Council meetings, were attacked by highway robbers. There were about a dozen armed men in the attacking party. They went through the boxes, taking out such of the contents as pleased them, and also removed the personal jewelry of the missionaries, including the wedding rings of the ladies. After the robbers had withdrawn, the missionary party sorted and repacked their goods, and then they had a service of thanksgiving, in which all the Chinese Christians of the company took part, for none had received bodily injury. On their arrival in Mukden, they reported the occurrence to the British Consul,

who went into the matter very thoroughly, and promised to bring the case to the notice of the Chinese authorities. *Record of the United Free Church of Scotland.*

Famine in South China

EARLY in the summer the State Department at Washington received the following cablegram from the American Consul-General at Canton: "Unprecedented floods two provinces, South China. Over two million people homeless, starving. Crops totally destroyed. Relief imperative." Heavy rains in June caused the West River in Southern China to rise over seventy-two feet, bursting dykes, and inundating ten thousand square miles of thickly populated farming country. But three floods of equal severity have occurred in this region during three hundred years, recent famine appeals from China having largely arisen in the Alluvial Plain of East Central China. In September the famine situation was reported by the Consul-General to involve as many as 8,000,000 in property loss. "Many millions in distress will need help until the fall harvests. In many places whole villages have been blotted out. The loss of life may never be known, but the suffering caused is appalling."

A Bookstore for Canton

THE value of Christian literature as a missionary agency in China is emphasized by the respect which the people show for even a scrap of paper which contains writing or printing, and as modern education gains a stronger hold, there is sure to be an increasing demand for books and papers. To meet this opportunity, a missionary conference composed of representatives of British, German, and American societies working in the area of Canton has unanimously approved of a plan for establishing a well-equipped Christian bookstore in that city. A corner lot

on the river front, a first-class location, has been purchased, on which a modern five-storied, reinforced concrete building is to be erected. The bookstore will occupy a corner section of the ground floor, with room for expansion as the business grows, and it is hoped that it can be conducted jointly by the South China Religious Tract Society and the China Baptist Publication Society upon a self-supporting basis.

JAPAN—KOREA

The Revival Campaign in Japan

THE evangelistic campaign in Japan, to which reference has already been made in the *Review*, was delayed for a few weeks by the death of the empress dowager—an event which, according to Japanese civic etiquette, made public meetings unallowable for some time after. The first meetings were held at six different points in the county of Kagawa, on the southern shore of the Inland Sea. Special meetings for students and for women were very well attended. When the meetings began at Shimonoseki and Moji, tho the largest halls were rented, people were turned away, and the evangelists report that it is not too much to say that both these cities were moved *en masse* by religious feeling. In all places that the campaign has touched yet, the friendliness of the Japanese daily press has been emphatically marked. The familiarity of the newspaper men of Japan with Christian ideas was a revelation to the missionaries.

A Consecrated Life

MR. MATSUMOTO, a Christian graduate of the Agricultural College of the Imperial University in Tokyo, has dedicated his life to teaching agriculture on the farm of the Okayama orphanage. This institution is patterned on the lines of the George Muller orphanage, in Bristol, Eng-

land, and until his death was in charge of the devoted Mr. Ishi. Mr. Matsumoto's course has occasioned a great stir among his fellow students, especially as it was taken in the teeth of determined family opposition.

AFRICA

The Situation in the Kongo

MRS. MOTTE MARTIN, whose return with her husband to the Presbyterian mission in the Belgian Kongo has been delayed by the war, contributes an article to the *Christian Observer* on the present situation. Among other things she says: "As our Kongo mission field, probably more than any other, will be affected by the terrible European war, let us remember to earnestly pray without ceasing for the missionaries and natives there. We do not want to be unduly alarmed but as all means of communication with the Kongo may be cut off we must not be dependent upon letters or cablegrams to make us realize our need for calling upon our Heavenly Father for His help. Possibly we can depend upon Portuguese vessels for carrying mail. If so, it would be greatly delayed and we can not expect to hear from the Kongo in two months' time as formerly. Altho native fruits, vegetables, chickens, etc., can be depended upon for food, all of our provisions—flour, sugar, milk, lard, etc., salt and cloth (with which to pay native workmen), medicines, etc., which we always order from London surely can not be sent from there. Our Executive Committee has asked our Government to instruct the American Consuls in Belgium and in the Kongo to do all that they can to see that our missionaries are cared for as well as possible."

Echo of the War in Europe

A GERMAN force has attacked Abercorn, N. Rhodesia, which is thirty miles southeast of the southern

corner of Lake Tanganyika, and the administrative center of Northeastern Rhodesia. On the morning of September 5 an attack of German skirmishers was repulsed, and on September 9 the Germans opened shell fire upon Abercorn, but afterward abandoned their position and retreated fifteen miles to the east. Kawimbe, where the L.M.S. has carried on work for more than a quarter of a century, is ten miles direct east of Abercorn and on the road between it and the frontier of German East Africa, and there can be no doubt that the German force must have passed through it. No direct news has yet come to hand from Kawimbe, but a cablegram received three weeks ago stated that, altho there was then no cause for anxiety, the ladies and children connected with the mission had left Kawimbe and gone to one of the mission stations to the west, farther away from the German frontier. It is believed that there are two London Missionary Society missionaries at Kawimbe—Mr. William Draper, the senior member of the Central African staff, and Dr. Harold Wareham.

Leipzig Mission in Africa Transferred

THE Leipzig Mission resolved to turn over their Kamba Mission in British East Africa to a British society because it was resolved at the Kikuyu Conference to unite all native churches in British East Africa. The Lutheran Mission could not conscientiously unite in such a federation, and as the Kamba Mission could not stand alone the mission felt it best to give up work in this territory.—*Calwer Missionsblatt*.

THE ISLAND WORLD

Christmas for Filipino Lepers

DR. VICTOR G. HEISER, director of health for the Philippine Islands, who has just been visiting in the United States, takes a very keen interest in the leper colony of the archipelago which

is under charge of his department. The surroundings of the colony on Culion have been made very attractive physically, and the people live lives fairly normal in a community wherein they govern themselves and engage in trade with one another. An element of hope is introduced into the situation by the fact that the American physicians are making an encouraging progress toward the discovery of a cure for this hitherto incurable disease. There are now at Culion 3,500 lepers, and it is believed that the islands have been cleared of any developed cases of the disease. The government takes care of the whole population in a way which precludes want, but every sign of interest and sympathy from healthy humanity is as good as a medicine to these sufferers. It is with this in mind that Dr. Heiser has made a public request that the people of the United States shall give Culion a surprise Christmas this year. To carry out this idea of Dr. Heiser's, the Mission to Lepers has offered its assistance.—*The Continent*.

A Good Word for the Filipinos

A RECENT report gives these encouraging words: "There are 530,000 boys and girls who are ready to listen, not in the dialects, but in English. 8,500 Filipino school teachers are prepared to read and grasp the great ideas of the English writers. The Filipino is eager for enlightenment. There is nothing to hinder the message being given to him save lack of messengers and quick ways of reaching him. Now is the impressionable time, ere the days of indifference come. There are some few thousands of American troops in the islands to preserve order, aided by the Constabulary and the Philippine Scouts. But there is a better army than that; through 14 years it has been recruited until it numbers nearly 75,000 strong! Like the troops of Garibaldi, these servants of Christ were promised persecution, hard marches, heroic ser-

vice, but in the end liberty in Christ Jesus, and they are the hope to-day of the Philippines. When the Stars and Stripes are hauled down and the troopers embark, they will remain to garrison the land for Christ. They have stood under fire and not wavered, they have charged many a hill of superstition and placed the cross of Christ on its summit. Union is growing in sentiment in the Philippines. The Union Theological Seminary in Manila is preparing the way for a Filipino church in God's good time. Eight hospitals and 20 dispensaries are bringing the gospel of love and charity to the people. Twenty dormitories are undertaking to reach the young and splendid rising generation of the islands. Industrial schools are training the hands as well as the hearts to meet the future.

The Bible in Java

NINETY-EIGHT per cent. of the Bible sales in Java in 1913 were to Moslems. In fact, Mohammedans purchase more Christian Scriptures than any other book. They frequently return to the colporteurs to buy other Scripture portions after they have finished with the first. A Chinese colporteur in Java, Khu Chiang Bi, sold 12,800 copies of the Scriptures during the past year. He is an able and indefatigable worker among the Mohammedan Malays.

Dan Crawford in Fiji

ON his journey back to Africa "Dan Crawford" spent four days in the Fiji islands. He sends to the *London Christian* a characteristic account of an incident of his departure. A group of Christian natives came down to the wharf when he sailed, and sang "God be with you till we meet again." Mr. Crawford says: "Down the wharf in the moonlight there comes a yelling, bawling band of young colonials, nearly all drunk, who have come down to sing off a departing "pal." They come reeling

down, crowd in against the choir, yelling, "For he's a jolly good fellow," and all the time trying to drown even an echo of the poor native choir. But the natives said: "Oh, here goes for the holy war"; so louder and louder the deep voice of the ex-cannibals was heard singing my parting hymn. The opposition camp, catching up the antagonism of the thing, yelled more loudly than before, their second song, which was of the vaudeville type. There you had, symbolized and exemplified, the horrid antagonism that the Gospel meets in all these islands. If only the white man at least hid his head in shame at the memory of his mother's God and his father's God, the Gospel would have a better chance in these lands."

MISCELLANEOUS

Learning by Proxy

THE public schools in the Philippines were started under the American plan, they have been completely changed. Each boy or girl pupil is now required to learn a trade. One father asked permission to send a servant to the school to do the manual work required in place of sending his son to do manual work, declaring that his son could learn equally well by observation. This request, of course, was not granted, and the boy soon joined his classmates at their tasks and became an enthusiastic workman. American baseball has also had a marked influence for good upon the Filipino boys.—*Rev. M. A. Rader, Methodist Mission.*

A Chance for Your Boy

THE saloons of Connecticut *must have* 2,000 new patrons at once. During the past year 9,000 of their best customers were put in jail, and about one quarter of them seem to be regular boarders there. Two hundred and fifty went to

State's prison. As many more were killed by railroad trains, frozen to death, drowned, or died of chronic alcoholism. The supply must be kept up. Have you a boy at your house for them?

If the men who vote for saloons had to furnish the boys to fill them, every town would go "dry."

The wettest "dry" town is drier than the driest "wet" town.

Any law looks blue to the man who wants to break it.

For every dollar spent for education America spends six dollars for drink.

The only good side of the saloon is the outside.

"An open saloon is a thing to be tolerated only so long as it can not be prohibited."—*Wm. J. Bryan*.

Roman and Protestant Missions

FATHER SCHWAGER has written for the *International Review of Missions* a frank criticism of Protestant missionary methods. He points out that the Protestant principle of individualism endangers unity, and mentions that there are in England more than 100 different denominations, and in the United States about 150. He says that from these countries come most Protestant missionaries to China, and he contrasts the successes of the Roman missionaries with those of Protestantism. "In China," he says, "the Roman Church has 1,400,000 converts and 400,000 catechumens, who constitute nearly 70 per cent. of the Christian population. The assurance of ecclesiastical and, consequently, of national unity depends on the influence and success of Roman Catholic missions."

While there is, no doubt, room for criticism of the division of Protestant Christendom, the implication that the hundred and more Protestant bodies are being reproduced in China is recognized as unwarranted by every one at all familiar with the facts. There is also a dif-

ference between Roman Catholics and Protestants, in the standards adopted, and the methods of receiving and counting converts, that is in favor of the latter, and makes it a stronger body of Christians.

OBITUARY NOTES

Dr. Edward Judson of New York

MAN Y Christians will mourn the death of Edward Judson, saint, scholar and missionary. On Friday, October 23rd, after three days of illness, he passed from earthly service to the presence of his Heavenly Father. On December 18th of last year a most brilliant social assembly of Baptists met in New York, when 500 guests sat down at a banquet in honor of Edward Judson, the distinguished son of Adoniram Judson. The most notable hour of the Judson centennial celebrated in Boston last June was when the sons of Adoniram Judson humbly received round after round of applause from the great concourse of people. Dr. Judson was pastor of the Judson Memorial Church, New York.

Bishop Williams of Tinnevelly

THE sudden death at Coonoor, in the Nilgiri Hills, of Bishop A. A. Williams of Tinnevelly removes from the missionary forces one who had spent thirty-four years of his life in India, and who is said to have had exceptional knowledge of Indian ways of thinking. This, perhaps, was due to his great power of sympathy, for his universal kindness, his courtesy to members of all other creeds, and his gentle spirit endeared him to all classes of the community. He is said to have supported about sixty native children from his private means, and to have been very generous along many lines. His diocese presented some great difficulties, and contained about six millions of people and over a hundred thousand Christians of the S. P. G. and C. M. S. missions, with hundreds of pastors, churches and schools.



BOOKS ON MISSIONS
AND
MISSION LANDS

Africa in Transformation. By Norman Maclean. Illustrated. Price, 5s., *net.* James Nisbet & Co., Limited, publishers, 22 Berners Street, London, W., England.

“Those who were at the Edinburgh World Missionary Conference and read with deepest appreciation those keen and stirring articles on the deliberations of the Conference, that appeared from day to day in *The Scotsman*, will feel that no further word need be spoken as to the merits of ‘Africa in Transformation’ than simply to point out that the author is Norman Maclean who wrote those daily articles in *The Scotsman*. The pen-pictures of this book are so wonderfully clear and illuminating that the book might easily afford to dispense with numerous and beautiful illustrations interleaving its pages. Whether in descriptions of the country, or in historical surveys, or in life portrayals, or in discussions of missionary methods and principles, Mr. Maclean displays that rare journalistic style which entertains and at the same time gives information of real and abiding value. The book casts many sidelights upon the Kikuyu Conference, on missionary methods and conditions in East Africa. It brings to light many incidents connected with the lives of missionaries, that possess real spiritual dynamic. The chapter on ‘They Counted not Their Lives Dear’ would of itself justify a reading of the entire book. East Africa is brought out of the haze of distance and is made vivid and real.”

The Cross in Japan. By Fred Eugene Hagin. Illustrated, 8vo. 367 pp. \$1.50, *net.* Fleming H. Revell Co., 1914.

Japan has had a remarkable past and seems destined to have a no less notable future. The transition between the old and the new, the false and the true, the secluded and the free comes with the opening of the nation to western influence, and especially with the introduction of Christianity. No one can doubt this who reads carefully Mr. Hagin’s carefully collected and well digested facts in this valuable handbook. His descriptions are brief but pointed and illuminating. Not only does he present with a well-chosen phrase a picture of the land and the people, but he gives many interesting facts and typical views of the missionary work of his own and other societies. The chapter on “What the Missionary has done,” is impressive, tho very incomplete. “Japan’s need for Christ,” and others dealing with the opportunity, leave no room for doubt that missionaries have still much work to do in the Island Empire.

The fruits of Christianity in Japan are seen, not only in the hospitals, schools, churches, orphanages, asylums, and other institutions, but in the prominent Christian convents, in the laws that missionaries have helped to formulate, and in the changed sentiments and ideals that are doing away with many evil customs. The Japanese Government has indicated its high esteem of Christian institutions by giving to them

\$40,700 in the last five years. The Emperor and Empress have also made many donations to the Y.M.C.A. and other missionary works.

From Alien to Citizen. *The Story of My Life in America.* By Edward A. Steiner. Illustrated, 8vo. 332 pp. \$1.50. Fleming H. Revell Co., 1914.

The facile pen and fascinating style of this Christian Hebrew immigrant has been remarkably used to interest men in the aliens who flock to America as the land of the free. One will look far to find a more readable and impressive biography. Mr. Steiner was born in Hungary and emigrated to America as a young man. Here he worked in sweatshop, mill and mines, and finally became a student, a lecturer, author, professor in Grinnell College, Iowa, a Christian. No man has a deeper love for the immigrant or a stronger desire to give them the best that a Christian civilization offers.

The autobiography describes, with the author's characteristic humor, pathos and philosophy, how he became an American citizen. It takes its place with Jacob Riis' "Making of an American" as one of the remarkable stories of new-born immigrants in a new land. Professor Steiner has particularly succeeded in awakening sympathy with our "Incoming Millions." His life story is well worth reading from title page to finis.

Educational Missions. By James L. Barton, D.D. Illustrated, 12mo. 271 pp. 75 cents. Cloth. Student Volunteer Movement, New York, 1914.

Concerning no form of missionary enterprise has there been more real difference of opinion than concerning the spiritual value of educational missions. Some have advocated a large proportion of expenditure of effort and money in schools and colleges, while others have preferred the distinctly evangelistic forms of work. The American Congregational Board, of which Dr. Barton is secretary, has al-

ways emphasized educational work, and has built up some notable Christian institutions in Turkey, Japan, China, and India. Dr. Barton, who speaks from missionary experience, presents clearly the character and value of this form of missionary work and drives home his arguments by concrete examples. His is a statesmanlike view to which many former opponents of educational missions are now turning. The many problems are discussed—such as non-Christian instructors in mission schools—and, while they are not solved, the discussion is illuminating. The whole volume makes a powerful appeal to educated Christian young men and young women to give their lives to this work.

Father Lacombe. *The Black-Robe Voyager.* By Katherine Hughes. With portrait. 468 pp. \$1.50 net. Moffat, Yard & Company, New York, 1914.

"To the faith and grit of the unwritten heroes in the old Guard of Oblateer in Western Canada," Miss Hughes dedicates her story of one of their noblest representatives, a story of self-sacrifice through more than sixty years of labor among Indians and Metes in a pioneer land. The years are worth recording, and Miss Hughes, archivist of the province of Alberta, has zest and ability for her task.

The historian finds here source-material for a chapter on the making and Christianizing of the West. The student of human nature delights in a character in which simplicity, naïveté, and humor blend with shrewd diplomacy, devote piety and self-abnegation.

He is, indeed, a picturesque figure, with the Red Cross of his flag floating above him here, there, and everywhere along the prairies between the Red River and the Mountains of the Setting Sun, now sharing the tepees of the nomad tribes, now making a stand at some mission-place—with ax and plow guiding the Metes and

Indians to the ways of the white man, leading them out from the blanket and the tepee to the school and homestead." The hardships of the frontier were less severe for Father Lacombe than those return journeys in search of funds or legislation from the Church or the Government in Canada, or at the courts of Europe.

Students and the World-Wide Expansion of Christianity. Addresses delivered before the 17th International Convention of the Student Volunteer Movement for Foreign Missions, Kansas City, January, 1914. Edited by Fennell P. Turner. S. V. M. U., New York, 1914.

The Student Volunteer Convention at Kansas City last January was the most impressive and remarkable of the seven conventions of this movement held in the last quarter of a century. The meetings were notable for their immense audiences, their deep spiritual power and the stirring character of the addresses. These last are worth reading as they were worth hearing, and should be kept for reference and for spiritual refreshment. Those by Dr. John R. Mott, Robert E. Speer, Dr. Robert F. Horton, Mr. Sherwood Eddy, Dr. Samuel M. Zwemer, and a large number of other secretaries, Christian statesmen, missionaries, and Christians from Asia are of unusual interest and power. The appendix includes a list of sailed volunteers from North America during the last four years, an excellent missionary bibliography and an excellent index.

The American Indian on the New Trail. By Rev. Thomas C. Moffatt. Illustrated. Map. 12mo. 302 pp. 60 cents. Cloth. 40 cents, paper. Missionary Education Movement, New York, 1914.

This new text-book is a careful, comprehensive and stimulating study of the Redmen in the United States and the Gospel. A brief history of the American Indians and their primitive faith is followed by an account of Christian missionary work among them. It is interesting to note that the American

Indian is not dying out as we have been told so often. One chapter is devoted to the work still to be accomplished and the neglected tribes, but this subject is not adequately treated. There is need for a more thorough presentation of the work left undone, the condition of unevangelized tribes, the difficulties in the way, the opportunities and the program that should be adopted. The nine appendixes contain many statistics, bibliography and other valuable information.

One of the striking features of Dr. Moffet's volume is the large number of fresh and interesting incidents and quotable sentences that offer valuable material for addresses and that make the book good reading. Redeeming the red man is a more hopeful and also a more interesting process than rifling him.

Men Who Prayed. By Henry W. Frost. 12mo. 189 pp. \$1.00, net. Gospel Publishing House, Bible-school Park, New York, 1914.

These spiritual Bible studies can scarcely fail to impress deeply one who follows them thoughtfully and prayerfully. Beginning with Adam, they go through the Old Testament to Malachi and are well adapted to daily personal devotion or family prayers. The book reveals God as well as the laws of successful prayer, of character development and spiritual victory.

On Old World Highways. By Thomas D. Murphy. Illustrated. Map. 8vo. 388 pp. \$3.00, net. L. C. Page Co., Boston, 1914.

The war in Europe makes this a volume of unusual interest, for it describes in a delightful way, motor rambles in France and Germany—through some of the territory now devastated by the contending armies. Beginning at Boulogne, the author traveled southwest and south through France, thence crossing over into Germany through Alsace, past Lake Constance, to Munich, down the Rhine to Cologne and then westward through Luxembourg into

Belgium and back to Boulogne. The artistic illustrations, many of them in colors, give some idea of the beautiful buildings and picturesque districts that have been ruined by shot and shell, big invading armies with their trenches, and the tramp of many feet. Even a year ago the author noted that the "greatest difference between France and Germany, in favor of Germany—at least so far as outward appearance goes—is seen in her soldiery. Soldiers are everywhere. . . . To the casual observer it would seem that if an army of these soldiers should enter France they could march directly to Paris without serious resistance. But the (French) authorities say that German militarism is a hollow show, and that there is real manhood in the Frenchman."

A second portion of the book describes rambles in old corners of Great Britain.

The Holy Land of Asia Minor. By Francis E. Clark, D.D. Illustrated. 12mo. 154 pp. \$1.00, *net.* Scribner's, 1914.

Dr. Clark, the Father of Christian Endeavor, here describes his own observations and experiences in visiting the "Cities of the Seven Churches of Asia." The sketches are informing and entertaining—a popular help to Bible students and those interested in Christian archeology.

The Work of Christ. By A. G. Goebelein, D.D. 12mo. 126 pp. 50 cents. "Our Hope," 456 Fourth Ave., New York, 1914.

Dr. Goebelein is a forceful Bible-teacher and these studies in the past, present and future work of Christ are definite and instructive. Missionaries will find them stimulating. An edition of 5,000 in Spanish has been printed for free distribution by missionaries—who may secure them without cost by writing to Dr. Goebelein.

Two Little Natives in a Peanut Shell. By Mrs. Mott Martin. Pamphlet. 10 cents. Bunkie, Louisiana, 1914.

These are human little sketches by a

southern lady missionary to the Kongo. Child life, the cry of the Kongo, loneliness, ways many can help, and qualifications of a missionary are some of them. They are readable and impressive.

NEW BOOKS

Social Christianity in the Orient. The Story of a Man, a Mission, and a Movement. By John E. Clough, D.D. Illustrated. 8vo. 409 pp. \$1.50, *net.* Macmillan Company, New York, 1914.

The Problem of Lay Leadership. By Ernest Eugene Elliott. 12mo. 119 pp. 50 cents, *net.* Fleming H. Revell Co., New York, 1914.

The Life of H. Roswell Bates. By S. Ralph Harlow. Illustrated. 12mo. 159 pp. \$1.00, *net.* Fleming H. Revell Co., New York, 1914.

A Revelation of the Chinese Revolution. A Retrospect and Forecast. By a Chinese Compatriot. Edited by John J. Mullooney, M.D. Illustrated. 12mo. 142 pp. 75 cents, *net.* Fleming H. Revell Co., New York, 1914.

The Church at the Center. By Warren H. Wilson. Illustrated. 12mo. 98 pp. 50 cents, prepaid. Missionary Education Movement, New York, 1914.

The Making of a Country Parish. A Story. By Harlow S. Mills. Illustrated. 12mo. 50 cents, prepaid. Missionary Education Movement, New York, 1914.

The Church a Community Force. A Story of the Development of the Community Relations of Epworth Memorial Church, Cleveland, Ohio. By Worth M. Tippy. Illustrated. 12mo. 80 pp. 50 cents, prepaid. Missionary Education Movement, New York, 1914.

Bamboo. Tales of the Orient-Born. By Lyon Sharman. 12mo. 81 pp. \$1.00, *net.* Paul Elder & Co., San Francisco, 1914.

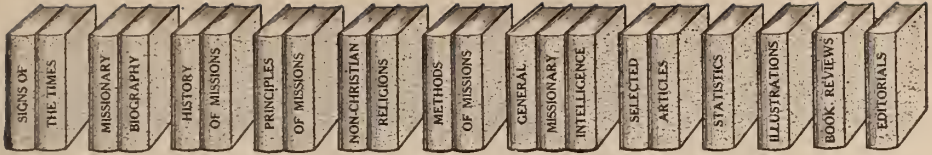
Sun Children and Moon Children. By T. Illustrated. 12mo. 48 pp. Price 1s. Church Missionary Society, London, 1914.

The Professor Explains. By J. A. Staunton Batty. Illustrated. 12mo. 88 pp. Price 1s. Church Missionary Society, London, 1914.

Mary Webb and the Mother Society. By Albert L. Vail. 12mo. 110 pp. 50 cents, *net.* American Baptist Publication Society, Philadelphia, 1914.

Ninety-eighth Annual Report of the American Bible Society, 1914. Together with a List of Auxiliary Societies, their Officers, and an Appendix. 8vo. 598 pp. American Bible Society, New York, 1914.

Report of the Commissioner of Education for the Year Ended June 30, 1913. Volume II. 8vo. 700 pp. Government Printing Press, Washington, 1914.



CONTENTS OF ONE VOLUME OF THE MISSIONARY REVIEW OF THE WORLD

Each year the MISSIONARY REVIEW contains the equivalent of 21 volumes, a complete library of Missions, on the history, methods, principles, and progress of Missions, and the lives of Missionaries and Native Converts. Each small volume would contain about 30,000 words (150 pages).

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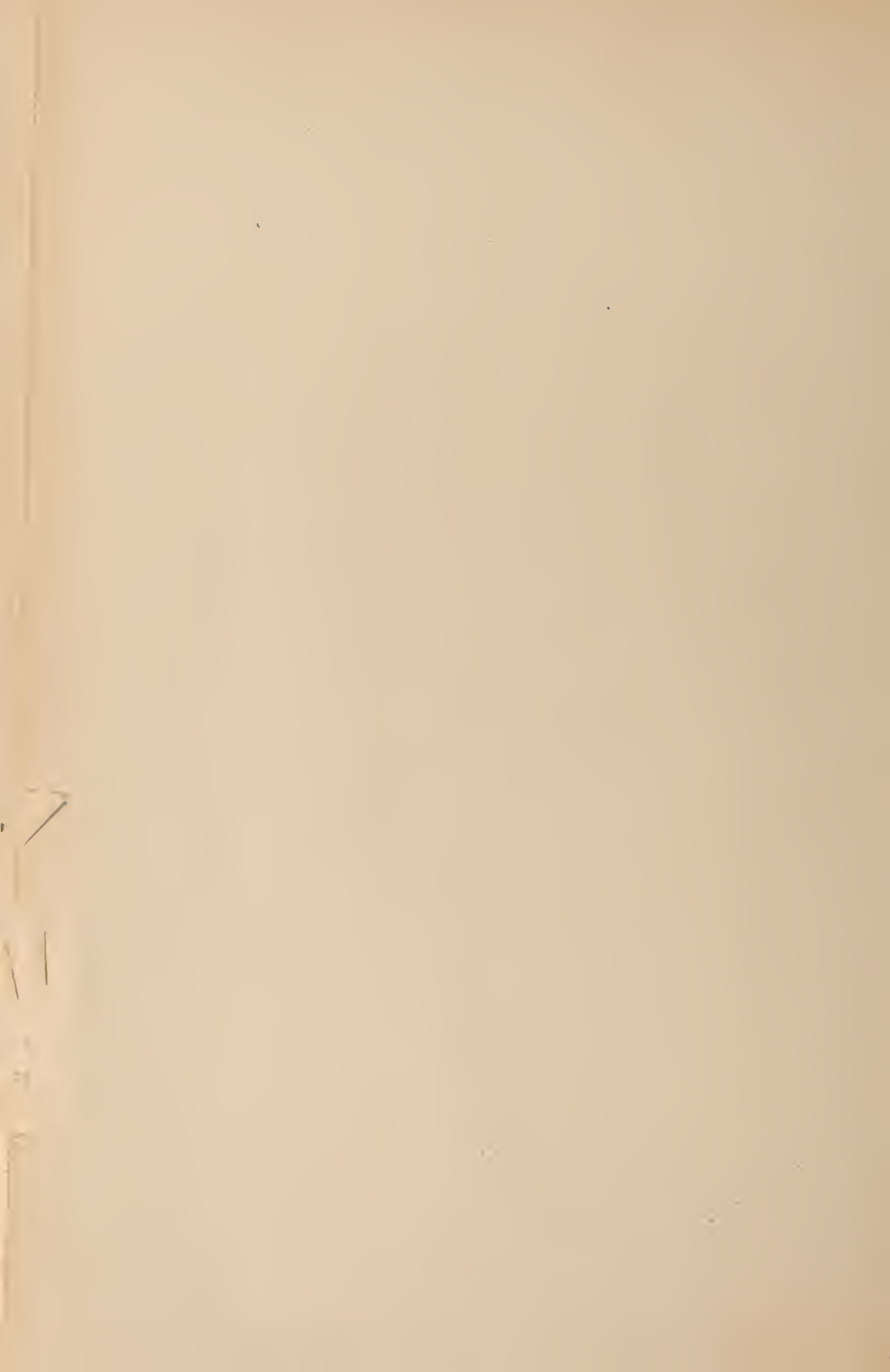
* (a) indicates an article over 3 pages in length; the letter (b) a brief article from one to three pages in length. All other subjects indexed are less than one page in length. The number of the month when any given article appeared may be found by dividing the number of the page by 80 and adding 1 to the unit so obtained. For example: page 548. $\div 80 = 6, + 1 = 7$ (July).

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